光緒癸卯年孟春

秘傳張公窍作法書

永思堂

VISIT…

LANZAROTE Caliente.com

永思堂張文高抄

總論

鳳藻氏曰、天地交而萬物生。交者、陽呼陰吸之義。中和之境也。陽一呼、而陰得承。陰一吸而陽得施。故造化之賦於形質者、有清純厚落之形。象形之具、有剛柔強弱之病。然其象之呈於〻穆〻中。目所不能視乎。所不能指。而寔先天地而常存。後天地而固有者。太極。雖云無形也。夫太極雖無形。而兩儀。則有象。而交。即見端于不交、自可由不交。以求其交。從可知差也者、差于天地之交也。天地之交而不交。即剛柔強弱中之病也。或謂天地之病人、雖補救。則何以

女媧而石（煉）能補天。何以日烏而人能射從。可知天有不足之端。而地有不足之處。不足者、而使之常足。即是楚于天地之交、而不交之中也。

鳳藻氏纂定得刋
谷雲氏秘受發義

九儀氏曰、宇宙間、無他生學而已。地道生機。人道殺機。天道兼之。吾人出身加民用。生者、假之權也。地也者、承天以生人。以為天者也、故有生氣隨有殺氣。而得其生者、自生得其殺者、自殺。惟出乎殺之上、自能役殺。入乎殺之中、不

受何莫而不相搏擊、並併者乎。乃知生之殺之。亦宇宙自然之氣也。天地能使之生而益生。殺而不殺者人也。出乎殺之上、入乎殺之中者。[illegible]惟善能全天成地者、出乎殺之上、而能役殺。入乎殺之中、而能化殺也。

曉江氏曰此篇可作一章典謨文字讀也、地理書鮮有此筆、出乎殺之上自能役殺、入乎殺之中、自不受殺、非真知一元太極者、不能道。後之學者、若能体会得此数句之義、學自有進境、役殺入殺四句、能益全蔽作法之書、

作法一言提要之法、在于識氣。々有在裏在表之論。在表者、如花中之心。心中之香。在裏者、如菓中之肉。々中之核。是放穴場大者。宜大其羅圍。穴場小者、宜小塚堆。此常理也。形局有大小。則化工之寓有厚薄。若氣不與棺相應。造化何能相屬。若形局緊小。龍氣淺薄之星。如用土過厚。則氣僅于上而不能入于 氣不入于棺。何異氣穴於全。若形体高峻而不厚土以納之。則其氣浮游而不宿。不然、若知其穴宜大而過于大則天靈斷損而

生氣息矣。是則為政者、貴覘星辰、與閱四勢。至于形勢之不齊。山川之不足。此所謂天非人不成。人非天不固。

谷隱子述

制水煞

秘授作法玄言

制法者、因病生法。先使安棺之處、煞不入棺。次於塚堆。碑面亦不可使煞當穴學頭使見。此趨全避缺古法雖有終無寔。功後之學者、受我法者。必須心靈目巧。知得生氣者。乃可傳我法。若不知此生氣。為何物而妄施我法。則人為地害。為法害矣。苟非其人。道不虛行。先師所以概嘆于

為政也。水煞有大小曲直之辨。有砂內砂外之分。大而直者、煞重。小而曲者、煞輕。水見冲來有砂當住者、又輕。無砂抵住者、即臨穴身者、又重。是煞之來、可溪澗照有曲溪煞。苟龍真穴的、氣旺者、不怕。龍弱氣衰者、大忌。惟既可裁制。則于水煞來處、砌一空墻、與正穴相連、淺深同之。抑或人他骨於中、馬骨、牛骨、豬狗是也。又于穴圍外作星堆作華表、以蔽其煞。依法整、房分均而福力大矣。

安符裝卦口訣、詳于下、

卧雲子
谷隱子
松雲子

闔法總論

闔法者。一曰竅法也。一曰通法也。夫煞從空則化。凡腫脹峻急其煞多在于裏。凡粗蠢崎岩者、其煞多在于外。掩經制義煞在外者、則宜開蟠龍溝。若其或陽明溝。蓋雲溝等。在裏者、則宜開洩煞溝。注氣溝。至于或設空壙空棺。鑿池沼埋砂以制之。此法不講。葬法安能無憾。

前輩古師有傳吳景鸞先生葬夾川陶姓一地、其龍雄猛異常、其腦大石森立赤壑、先師吳公于入首一節、鑿一井深丈餘、入水于井內、三年後、始築墓立棺、俗人謂為養龍

者謬也、聞潮州太學士之奇、郭公之祖地、未塟先亦同用是法塟後即科甲蟬聯、寔因龍氣太旺、故用此法以洩煞耳、

要訣、開池井于墓前者多、開于墓後者萬無一也、何也、未合法池井開于前其福輕、苟不曉宜忌、而漫開于墓後、其禍烈矣、

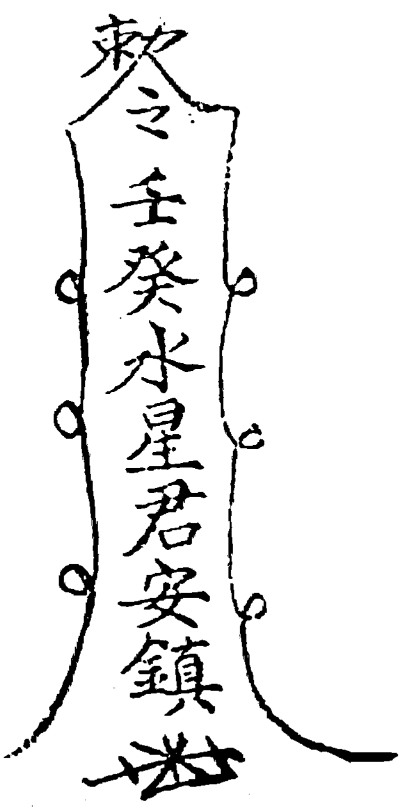
張夫子云、吾道中、皆從易理探出、深宗正學、寔非同射利之徒、分門別户、自作異書、以炫惑人世者也、然集内制風煞水煞中間、有裝卦、又有符咒、似乎涉於怪蕩。予始亦疑其裝卦一法則妙。符咒一法、似乎術事。可以不傳。及請教方夫子并讀及入門精義揆星正宗諸書。然後知此書寔本諸赤松子之書。以及姜子牙、劉青田、諸先聖先賢之真傳。所從來久矣。方夫子曰、是符也。即易理之道也。因附之以備一考。願後之學者。毋輕忽焉可也。

制水煞、先看水煞來在何字、論五行假如煞方依五行論來

屬火堆內宜排一坎卦、重者再用虛擴虛棺、棺內積砂全真棺時日下之、或火煞大、宜用二三虛棺者、另積地骨亦可、堆宜依式排卦、用甕一個、多至三二個、亦有因煞權變、甕內積水上用石板蓋、蓋裝衣一坎卦對煞引孔、壘土為堆、或作華表、蓋亦可、上用碗一個、積白土一碗、蓋取一白之義、甕內盛水者、蓋取水制火之義、棺內用砂者、蓋或金能生水之義、水能盛愈制火、

虛壙用符一道

堆內用符一道



沐浴齋戒用硃砂書符叩齒三通

符書在地磚上

卦裝在磚中

咒曰

天一壬水生　制去地二丙丁火　天火滅地火清

山穴癸水火既濟　我奉壬癸星君急急如律令

假如水發方位論來屬水。則堆內宜排坤卦。取土意合之義也。重者再用空棺空壙。棺內積土、全寔棺吉時日埋之。用

堆內裝卦安符法、用瓦罐一個。內寔炭十八斤、金鐵二文。或石板蓋盛。以磚裝一坤卦。復用燈火二枝。取二坤之義。或六枝、取六丁之義。添油點明穴光。壘土成堆。蓋壓棺寔炭

取火生土之義。土旺自然剋水。

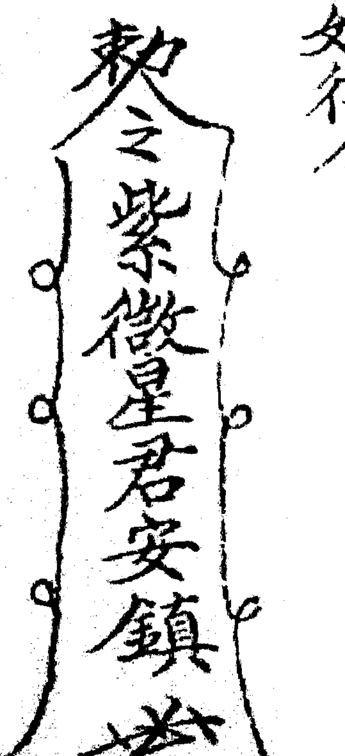
書符宜沐浴齋戒、用硃書于磚上、扣齒三通、

咒曰、

天火明地火明。離宮火輪急急行。

三陽真水擁波到處宮。霹靂押离宮。

我奉
紫微星君、急急如律令。
虛壙安一道
堆內安一道



假如水風凶煞位。從五行論來屬金。則宜作星堆以制之、對煞引孔出煞。宜安离卦、蓋。取火鍊金之義。重者宜設空壙空棺。棺內積火炭、金並棺而瘞。左煞則左空。右煞則右空。堆內排卦、用栢木一百枝橫鋪。宜蓋每枝長

一尺八寸。仍用碗九個。積炭。用石板蓋密。壘土成堆。依
法安符裝卦。自然化煞為權。
誠心咒唸曰、
天火明地火升風火嗑。
离宮火輪駕出百煞伏。
升明嗑制金消滅。
富貴以全添財祿。
空壙內安符一道
星堆內安符一道



假如有水煞之方。以正五行論來屬木。則星堆內。宜排兌

卦盃取金飲剋木之義。重若宜用空壜。仍用一棺、內寘石子金壅于正棺之旁。於旁棺之外。設堆。用石砌成金式安符排卦。壘土成堆。內用碗七個、積土七碗架于石中。上用磚一塊、排成一卦法。畧同上。

用硃書符



咒曰、

天清地靈。西方真金化生。

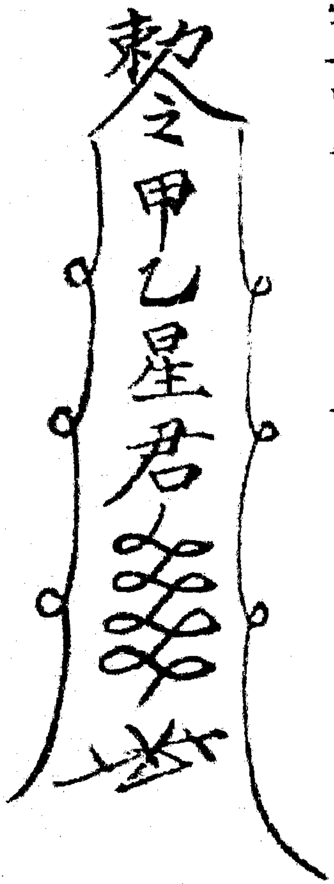
壘土之後。人方輩出富貴昌盛。

我奉
紫微星君、急急如律令。

不論山澗盤曰溪盤、大長流之溪河盤。以正五行論來屬土、則星堆內、宜裝一震卦。蓋取木能剋土之義、盤畫者宜用虛壙。另一棺盛寔砂於棺內。疊於正棺之旁。虛壙之外作一星堆。法用大甕一個、積水滿蓋密。正用石板、或紫板。裝一震卦。另用碗三個、寔炭滿架于上。安符壘土成堆。自然房分均平。發福彌遠。

口訣曰、碗三個者、蓋取三個屬木之故○是炭者何○又曰炭者、火也○木能生火○火者、木之所生旺○而所土弥尅矣○木受火傷○何得言旺○此說未詳○

符式



咒曰、天清地靈○百教退滅神通廣○甲乙星君所生○五土之英、藏退在本宮○

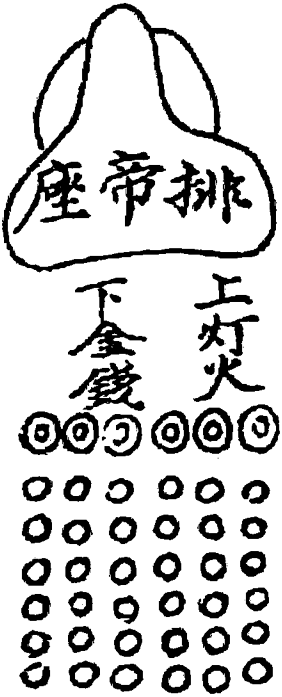
一爲夫子壟城南鄭總兵祖地穴○右一大河射脅而來○

當時皆視為廢物。不敢下手。獨吾師視其龍貴穴美可
以剪裁於穴右外。築造一石室。內積石依制水煞法施之。
建石室本集內無此法。我師以石屋導其氣。蓋從外生
奇。見其煞乃三者大河之水。其冲撞礙煞。誠大也。主星惟
築華表。未嘗不可。然堯總兵鄭為霖即發科甲。及官
至一品。至今富貴鼎盛。房分均平。而三房乃受煞之
方。竟見大貴出丁。公之変。以石屋者。法雖稍異。而其
理則同也。凡我同人須其誌之。以存一証云。
又一法。水煞重者。不論在前在後。在左在右。可加作一華

表堆內○排紫微帝座○用石子城塚員○照天機会元集內○紫微帝座圖排之○然後孔向敘方○仍用六丁六甲安於上○而然、後壘土成堆○法至此至矣○盡矣此又屢試屢驗之神法也○

下排帝座、上用石板蓋好、排六丁六甲、二十四山俱可用、

華表堆

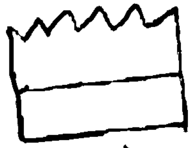


六丁用灯火六個油心点火

六甲用金錢三十六個又

有口訣

金冠土



大八尺深八四尺八寸、
高九寸六、上起小
金、高三寸、

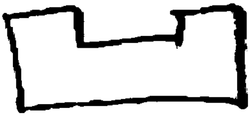
幞頭土



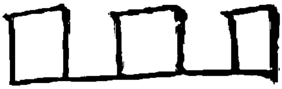
大九尺三寸深、入五尺
二寸、高九寸六分中
高一尺六寸、息中用
虛陷中用寔、

制風煞、水煞、俱宜用
仍有口訣、

軸誥土



輔弼土



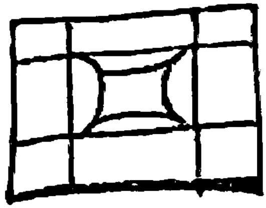
津天土



架煞受空



五台土

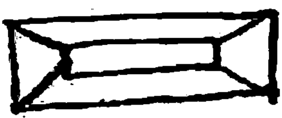


車輦土



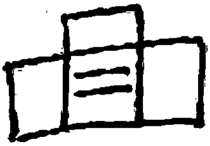
玉尺土





長八丈四尺
頭大六尺

方天土



以上通用制煞、以五星正五行合、宜而用
大小高卑隨地、

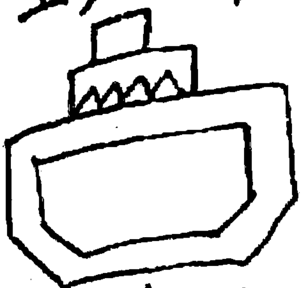
半月梳雲



玉尺土

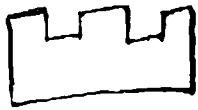


御座土

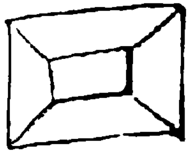


土金欄

太乙歸元土



玉印土

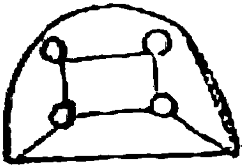


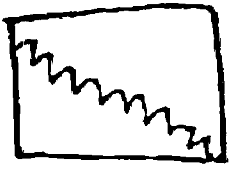
員頭土

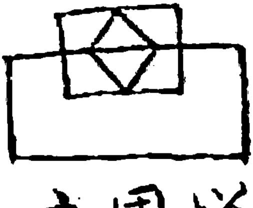


屬木作火星開口之用、或作水疏氣之用、大一丈三尺或八尺三寸、深入一尺二寸、高九寸六分陽宅有用至長五丈、大八尺高三尺者

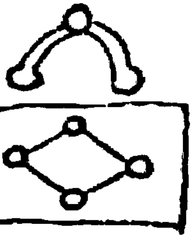
冲天土





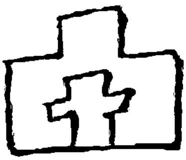


以上制水煞、用俱飛紅土、

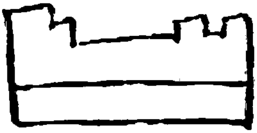


冲天巨門土、裝卦安符、

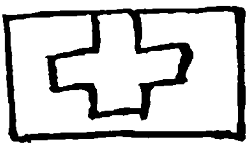
玉几土



平章土



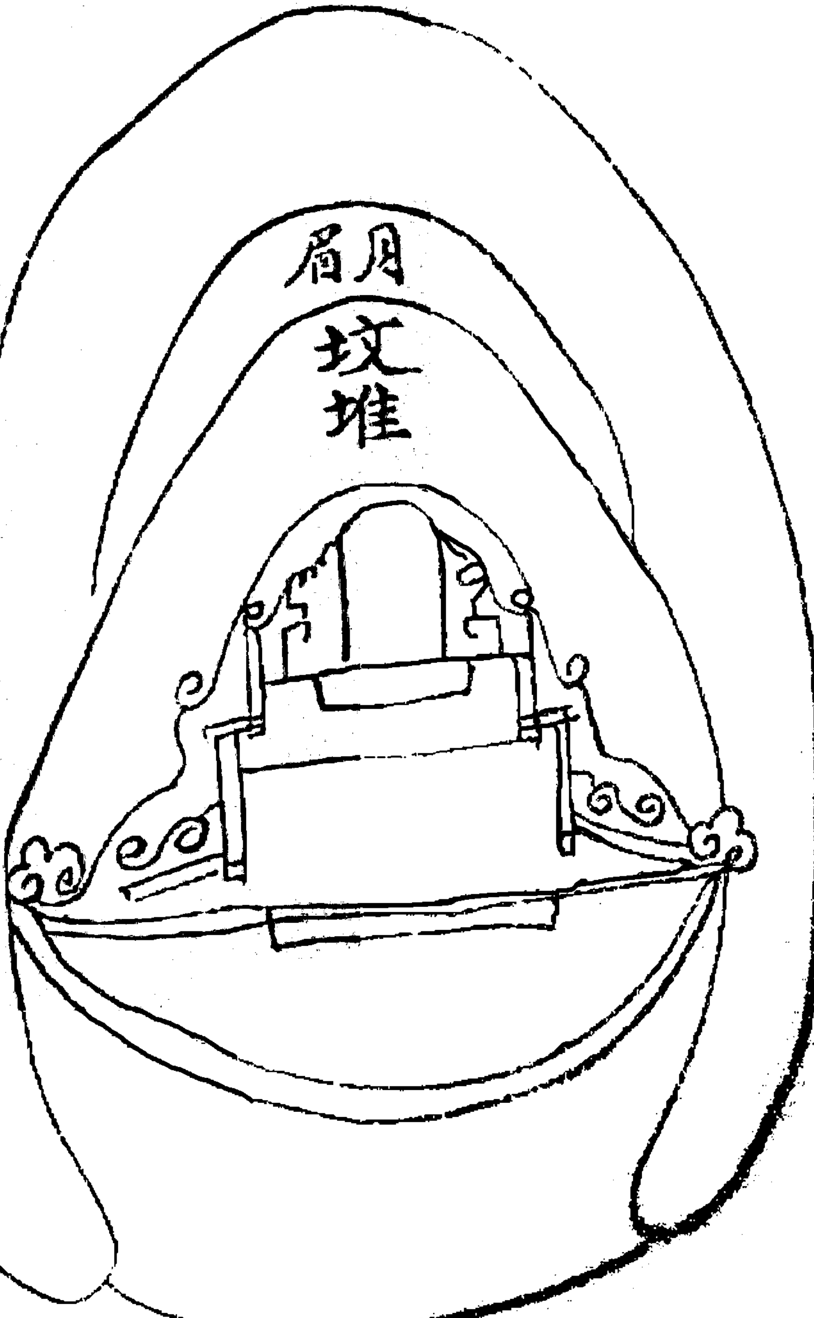
潭天甲子土



三白土



木碑式



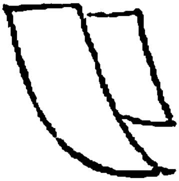
築砂嶂煞法

凡水煞、風煞沖來對穴、與兩翼者、左右加築砂以救之更砂築砂詳於左、

三折土

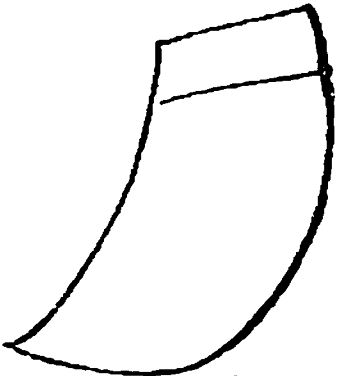


水火交輝



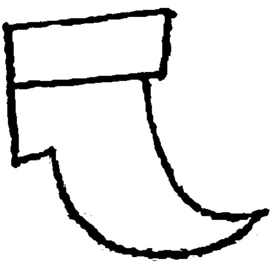
金水相涵



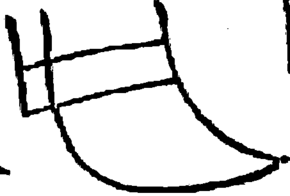


亦名水火救兵

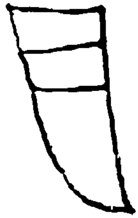
火土埋金





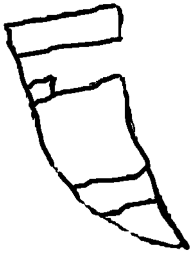




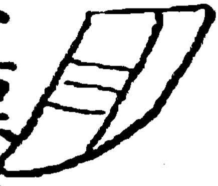


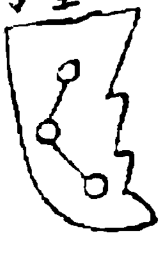
兩穴相排同中一砂上填大土埠中作小路一、向左一向右厥均分此作兩穴之微旨也、

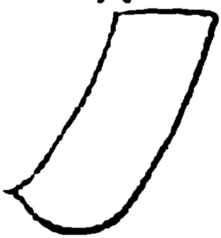










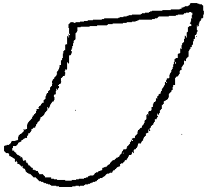


築砂制煞圖

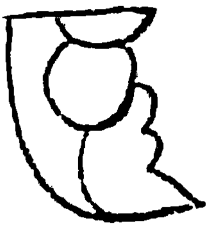
金水相逕砂



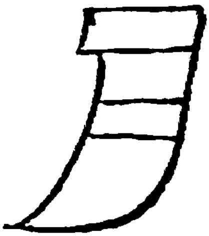
掏木開水



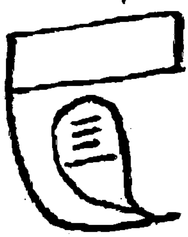
疊金串水



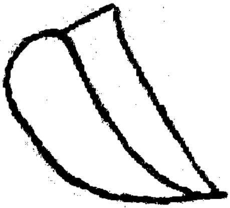
三折砂



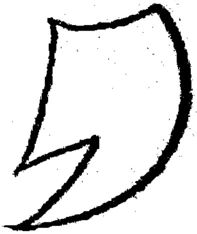
銷帶砂



砂火淊



砂火瀉



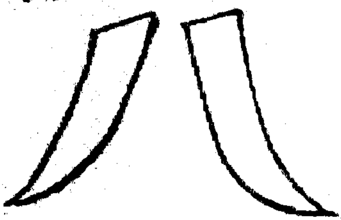
金加土火



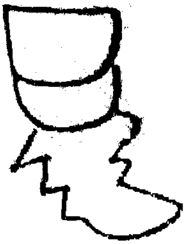
式魚金



砂刀分

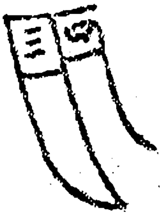


轉蚕
水珠

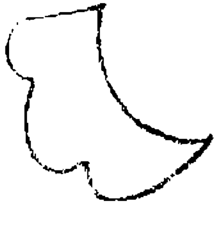


救火
兵牙





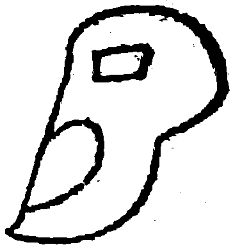
帯金伏



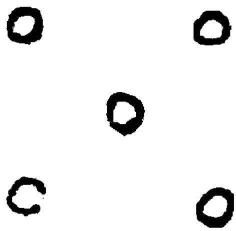
生交土火



抱土砂



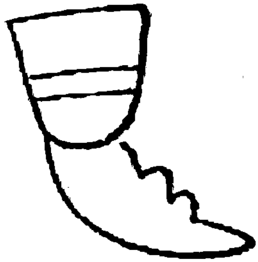
梅花泡



撫袖砂



壺土包金



日月堆



水牙救兵



騎龍去水氣下、住者作于兩旁、

混沌星

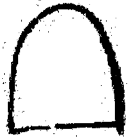
兜收砂



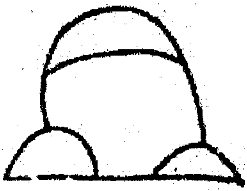
沖天木



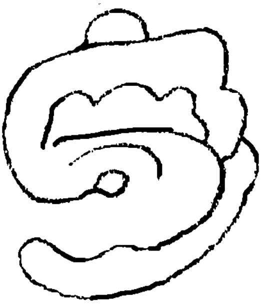
一堆金



三台泡



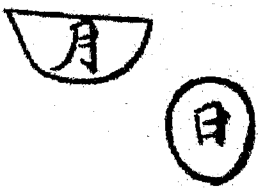
法無頭土



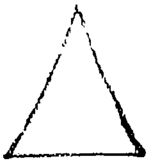
金口合



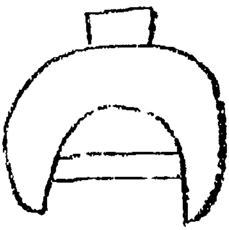
日月堆



小天火



隱馬土



以上諸砂法皆遮嶂左右風發之用智者悟焉

真訣此作騎龍穴

住蹄土



此築在穴前

五星歸垣

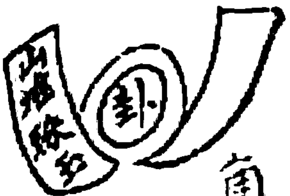


此築在穴中

以上諸法不時可以觀瞻其有奪天功補救良法也

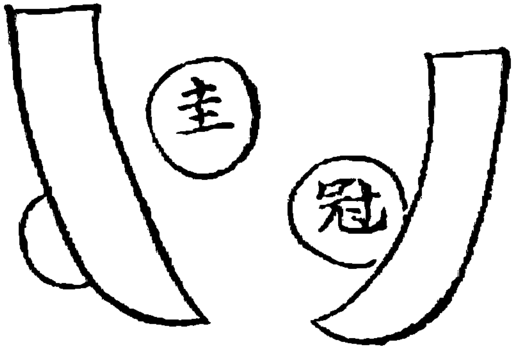
隱馬土、住蹄土宜用于左右有風煞水煞者，如淺後無息星、前無合氣者築之甚妙

犀角虎牙



角牙

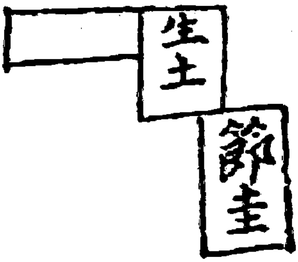
用石二十、八個，起峯砂，至三五尺高，每用十四塊，長一丈五尺，此金魚水不合者善



平洋無陰砂護穴者宜

高山堂局深陷者宜

冠至宜安唇脚防塞堂



皆無陰砂者宜築此式

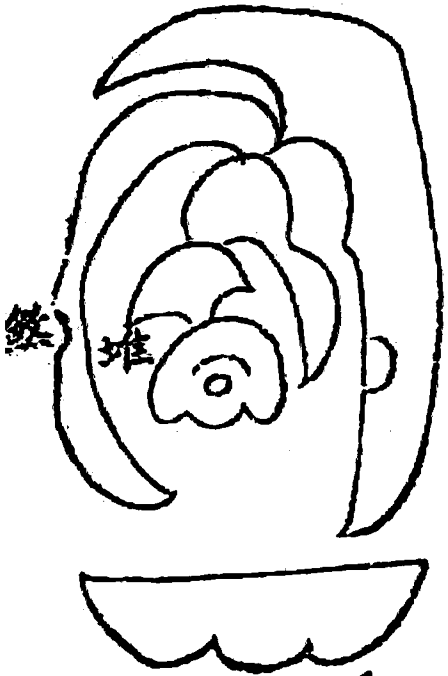
舞袖砂



舞袖砂者。堂局思拙。砂脚竄走。築以遮之。自能化凶為吉。左右可以類推。

制風煞法

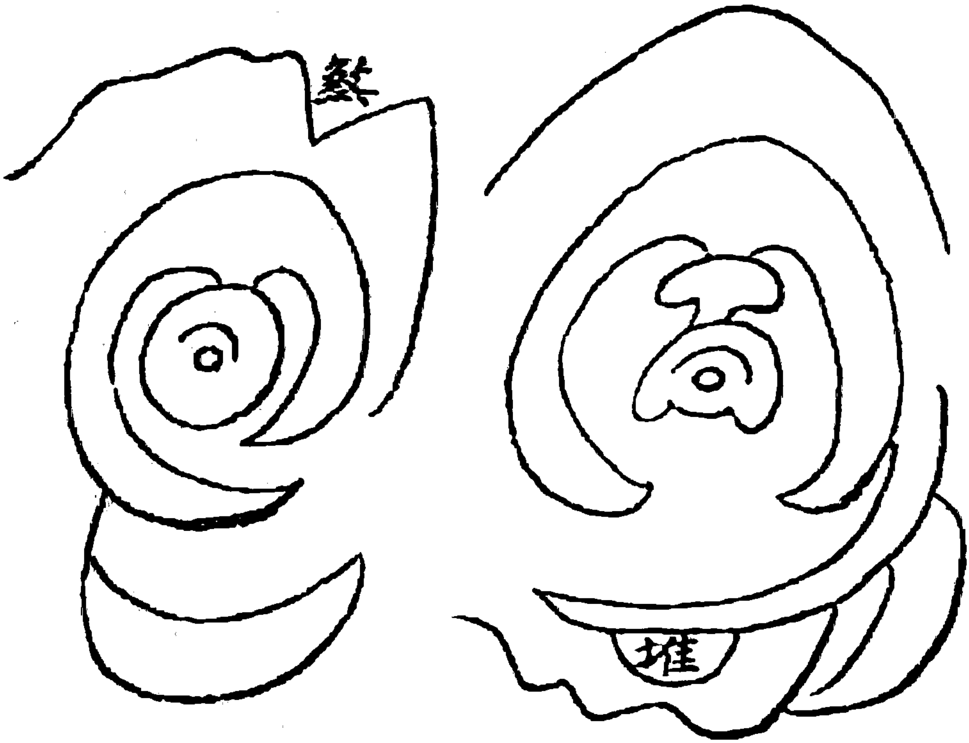
風煞者何○四山中俱密○一處缺凹者○即有賊風射入○則為煞○風煞有輕重大小陰陽○而散濶者輕長而箭力者重○煞有輕重○制之之法○則貴有別善○用之自能發福○大要龍穴壯旺者、不怕煞微弱者忌○其圖列於下○其法詳于左○



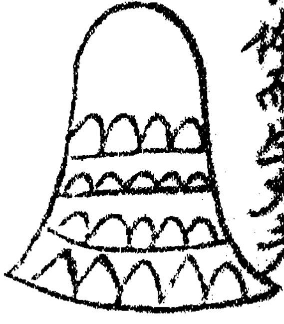
凡煞低小者可○用人力培補自然為吉○若不可補則宜於本穴旁、用虛棺○全是棺瘞之对煞方作堆補○



凡煞遠者、堆任羅列上制之吉。堆或在外層亦可。煞近者、或在本砂。其堆認在本穴旁亦可。詳於下。


敖
石
堆

木体而生火者



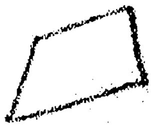
金体而生水者



火体



土体

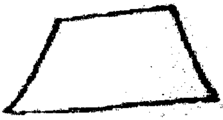


水体



金頭疊土者





或外用金內用土

水



水



木



或上用木而下用水者

或前用水而後用木者

凡煞不論風煞水煞路煞○在穴見者爲忌○穴上不見者不論○
然而傷龍傷砂○房分必輕制之之○法先格定此煞當穴在
何方○論、正作五行○假風煞在方屬火堆內則宜卦坎○重者再
用虛棺一座○棺內貯砂滿棺、仝寔棺壅之○堆內排卦之法○用
大磁器一個貯水滿面○上用柴板一塊蓋密○裝一坎卦○當煞屬
累土成堆○上用碗一個、盛白土○碗蓋取一白之義○磁器內盛
水者、裁制之義○棺內用砂者、蓋取金生水之義○此煞方
屬火者○先師之早有砂法○龍真穴美者○自然化煞生
權○房分亦因而不損○先聖皆從易理探討出來○此屢

試屢驗之捕法也○
假如風煞方以正五行論來屬水○堆內宜排坤卦○取土尅
水之義○重者再用屋棺一座○內盛土滿棺全寔棺時日壅
之堆內排卦之法○用大磁器一個盛炭滿面○上用柴板一塊蓋
密○裝坤卦用灯火十八枝每枝金錢二個置於柴板之上○
添油点火○擇吉時累土成堆○蓋棺盛炭者○取火生土之
義○土旺自然尅水也○又先聖一成法也○
假如凶煞位以正五行論來屬金○則堆內宜排離卦○蓋
取火能尅金之義也重者宜用屋棺一座○棺內寔炭以

满棺全实棺择吉塟堆内排卦之法。用栢木一百枝。每枝一尺八寸横铺直盖上用碗九個、或炭排列。又用磚一塊装一离卦。择吉時畀土成堆。自然發福。是又制風煞之一奇法也。

假如風煞之方。竖五行論来属木。則堆内排卦係兑。盖取金能尅木之義。重者宜用虚棺一座。内寔石子全棺日時塟。之堆内排卦之法。用石四面装成金式。依上体頭員脚大。用碗七個、盛土七碗。架于石上。用磚一塊。装一兑卦、盖于中。然後畀土成堆。盖取土能生金之能尅木之義也。

假如風煞方位。以正五行論来属土。則堆内排震卦。盖

取木能尅土之義。重者再用用虛棺一座。用寔于內全柩吉日產之堆內之法。用大磁器盛水。外用柴板裝成一木卦。破碌畫卦、再用碗三個、寔炭三碗、架于上。然後累土成堆。之依上木作。自然發福。以上五法。皆先師從易理探討出來者也。

以上金木水火土五煞。裝卦書符等法、詳在上。

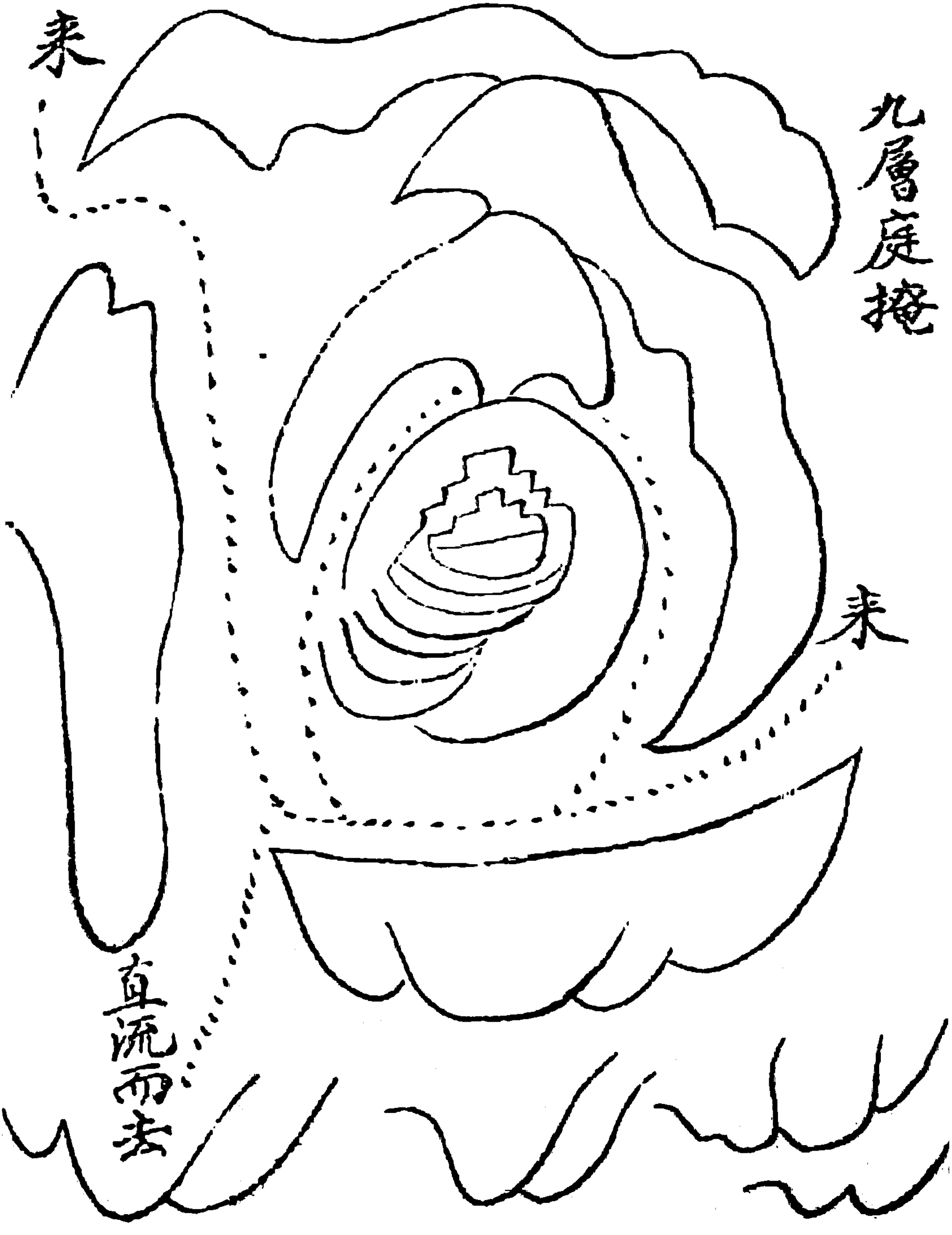
制水煞篇依上法用之同吉。

順流之局掩之。有以坟手交叉者。此先師、之定法。黃妙應先生則立以庭注法。吳景鸞先生、則增以欄杆法。後之人凡謂法至此。巻盡矣。不知他法。以及倒唱之法施之。唇氊濶大者則美。開口之穴。無唇之地。則難下手矣。究吾師、張夫子扦龍西沇姓地。則前缺唇氊、巧法于無中生有。元辰直出。未薹時謂可以庭法掩直流也。

附以庭掩直流圖

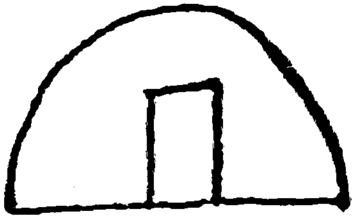


庭一連九叠、叠之直流、不見遠去、非過主人不惜工本吾師之法、幾夫失傳矣、

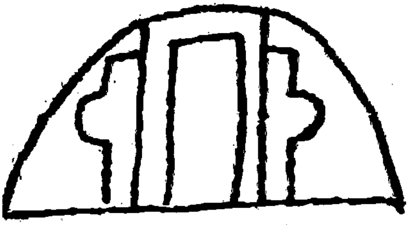

来
九層庭掩
来
直流而去

大凡上有分、而下無合者。陰盛而陽不已也。就堂心量至
腦幾丈。從下量去。如腦之丈。作收翼具收氣以流。合水自
成聚氣堂。文六洞吉。或上無分、下有合。依上法於上面。
開蓋雲溝圍至堂吉。或左右分合邊混不清。如之。

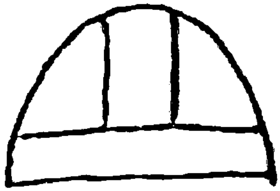
金體碑式十二疑



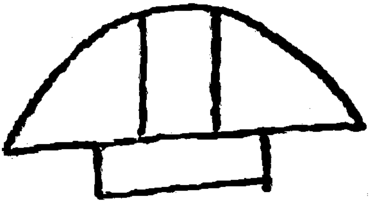
金生水



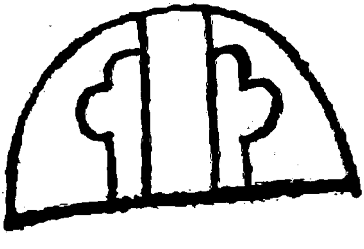
半月式



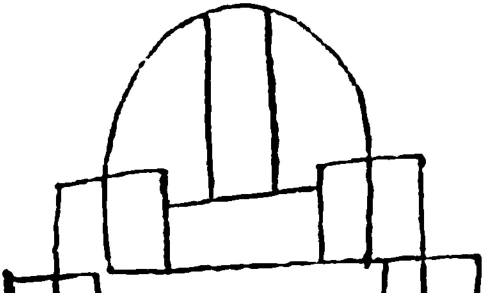
土生金

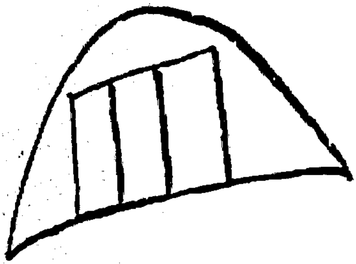
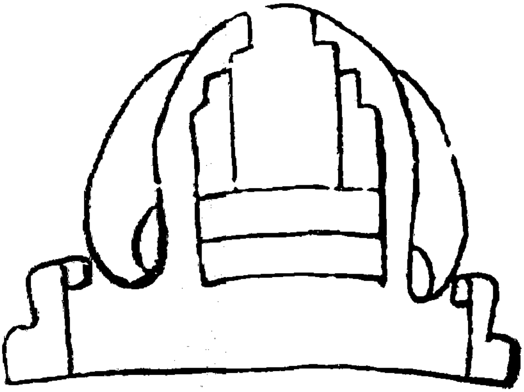
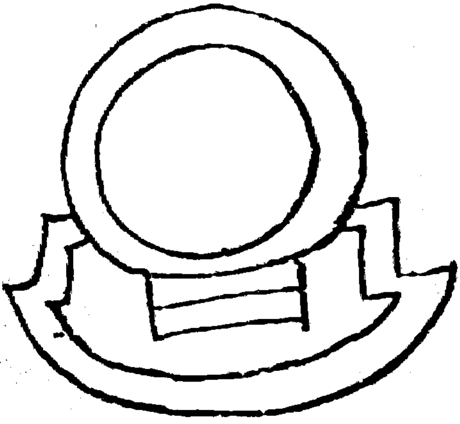
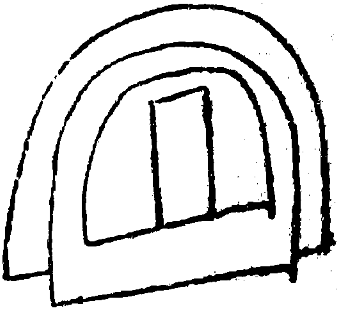
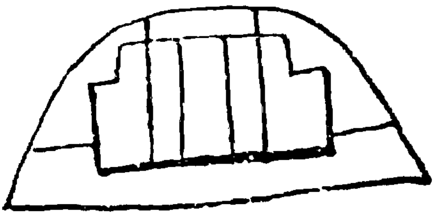
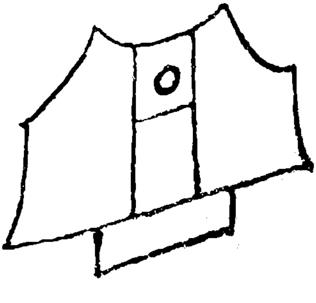


金生水

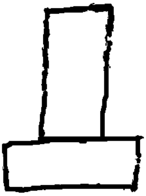


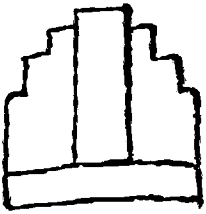
夾床式

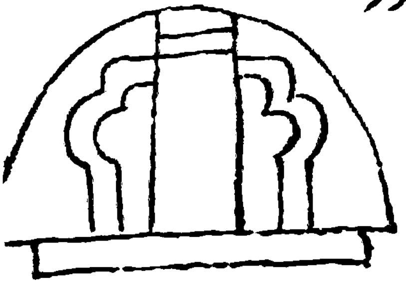


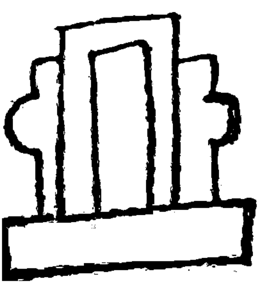







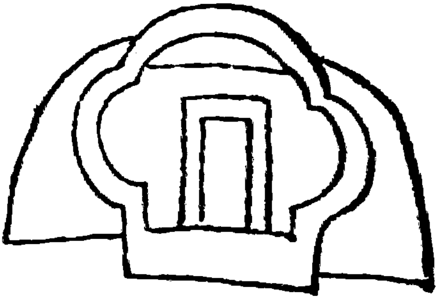
木體碑式十二疑

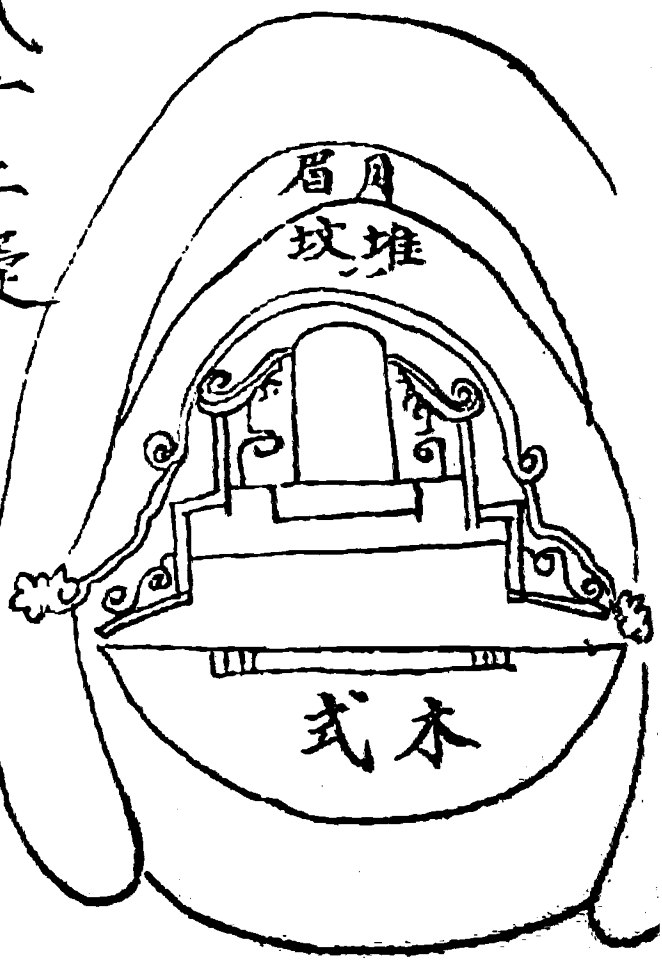


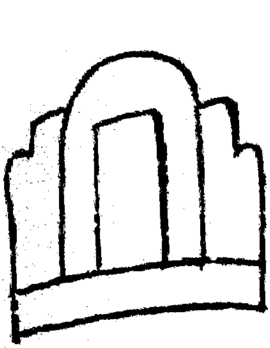


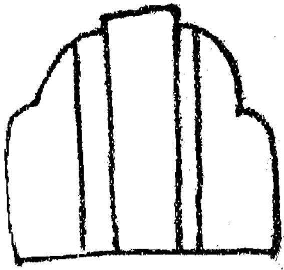


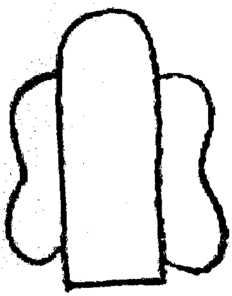


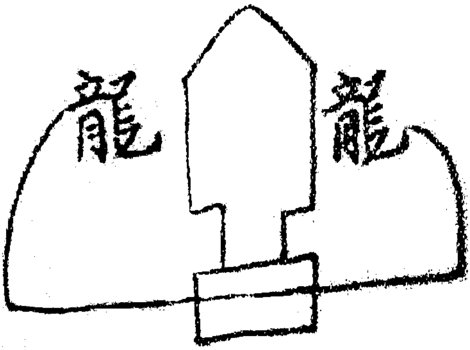


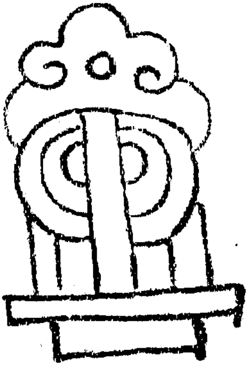


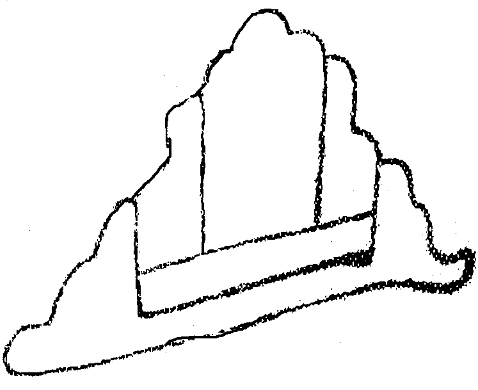




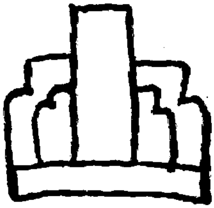


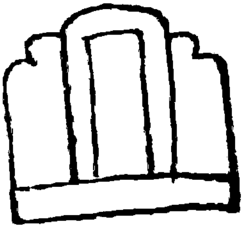

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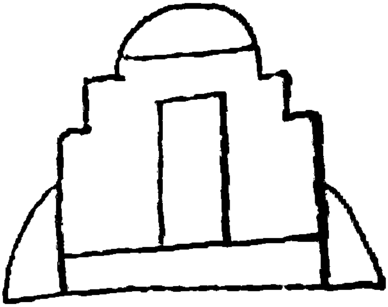




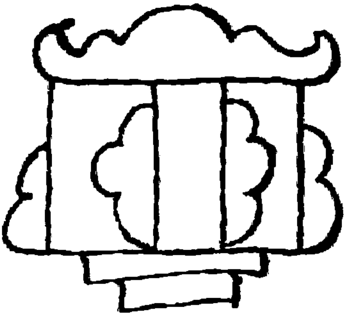
水體碑式十二款

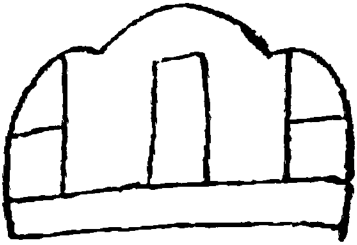


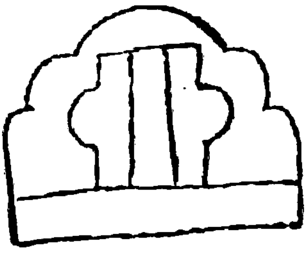






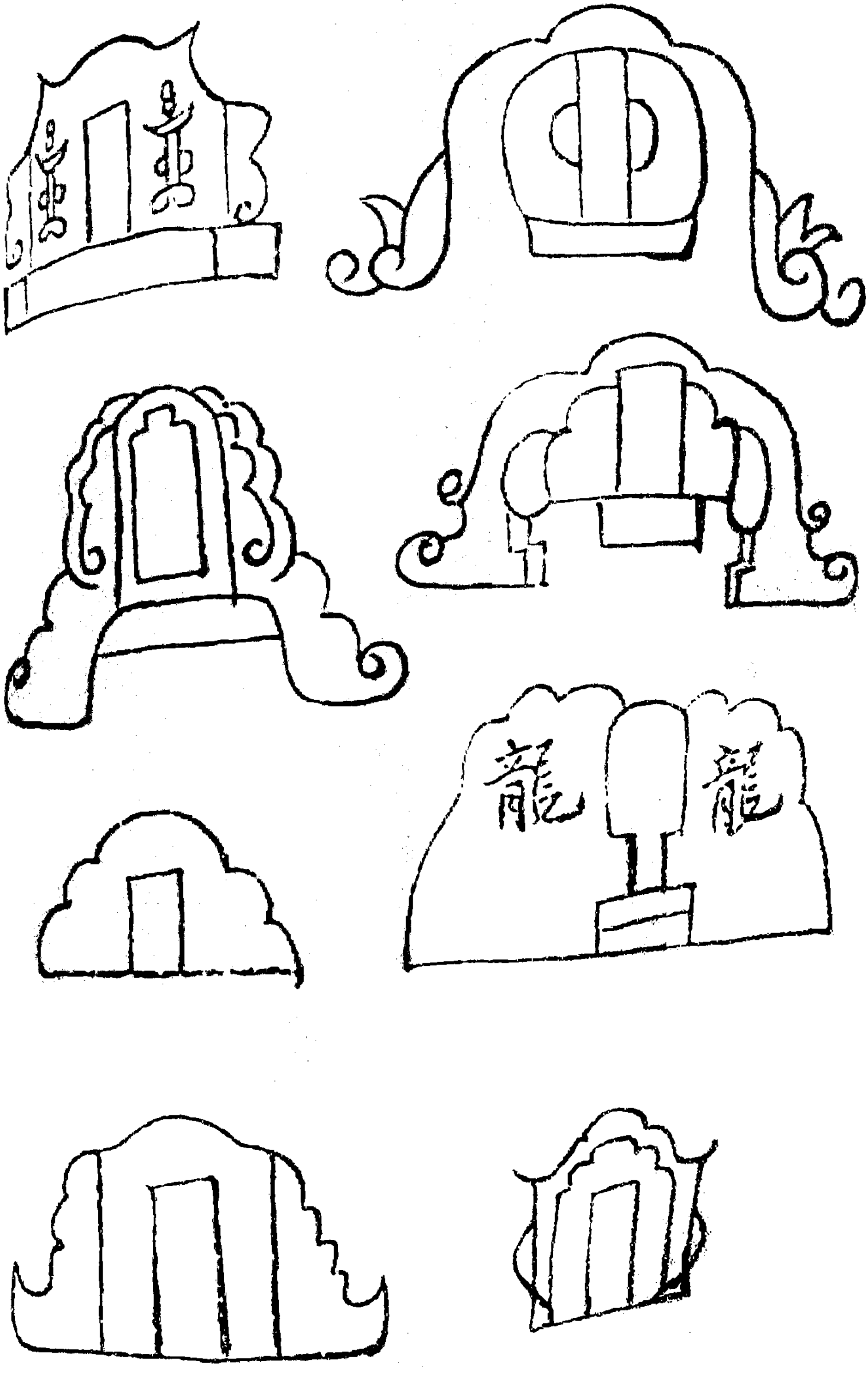






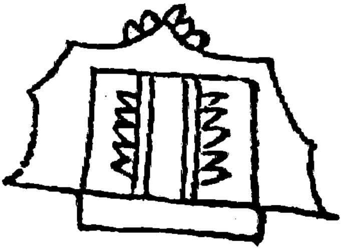
梳雲

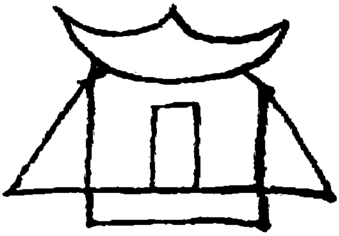


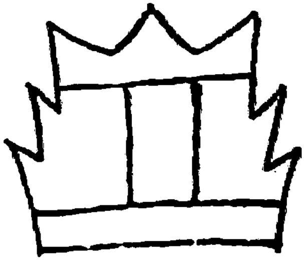

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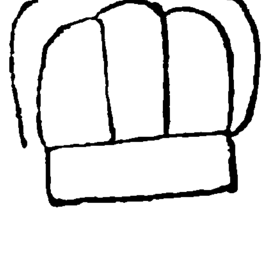
火體碑式十二款

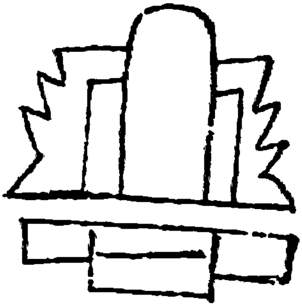
火龍碑

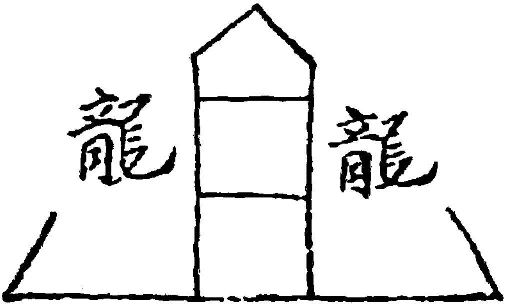






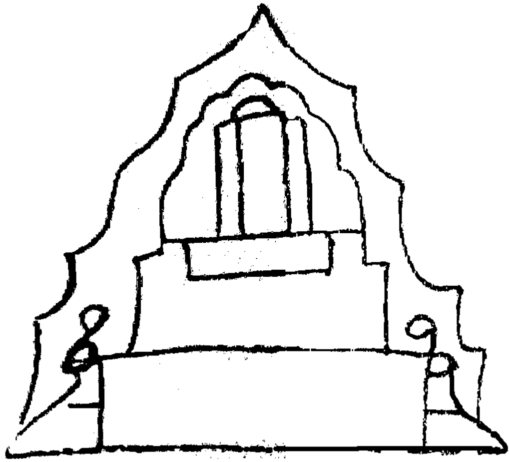


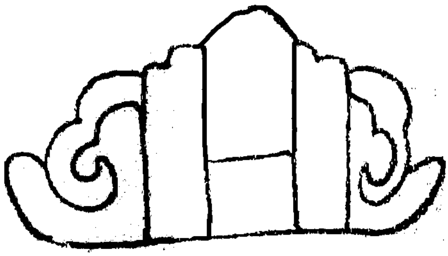


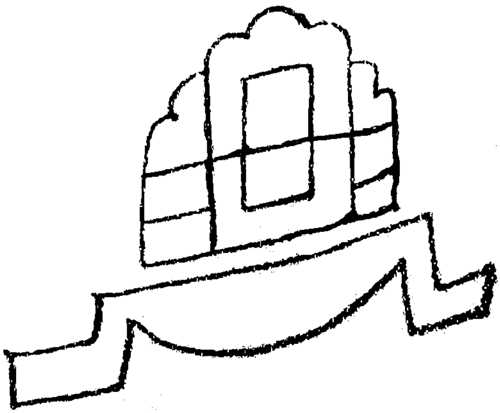






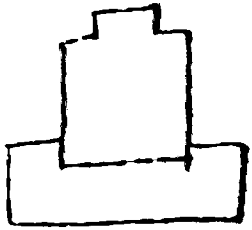






土體碑式十二款

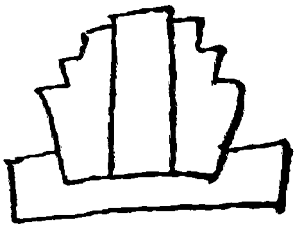
玉圭土



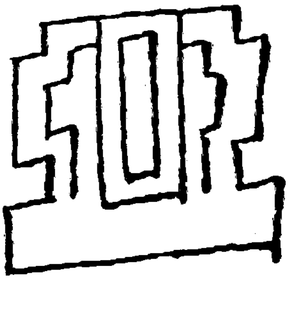
雲台土



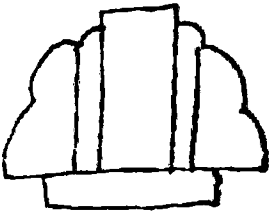
平章土



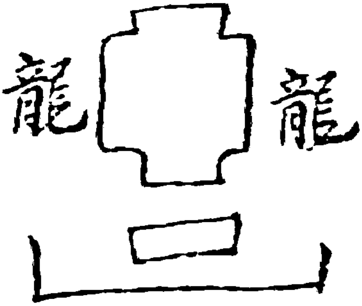
玉印土



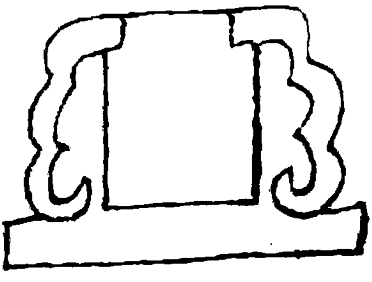
鏡盒土



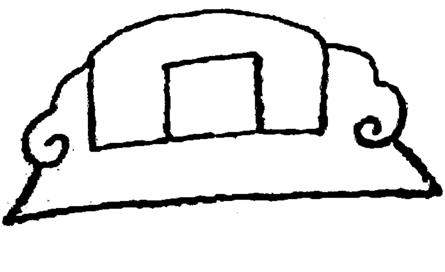
蟠龍土



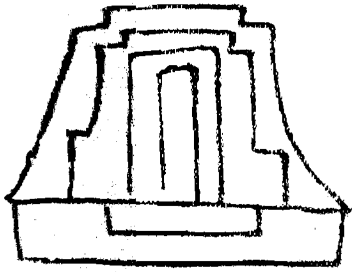
金髻土



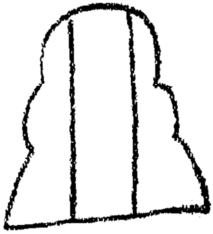
六壬角土



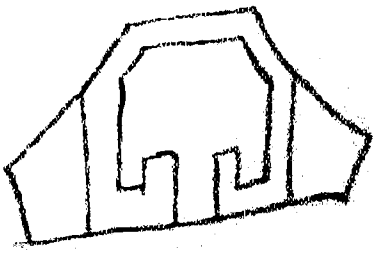
玉屏土



幞頭土



玉箱土



金冠土

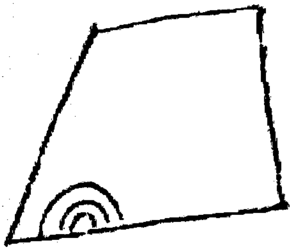


醫地良方

此乃儀先師與諸門人遍遊山水閱歷名墓有見天地結來龍脉真巧受病太重俗師不能下手者一經名師制作皆成美地故為之圖而并詳其法爰名曰醫地良法

夫日月有盈虧江河有清濁天地有病人所共見迨女媧鍊石而補天而天成大禹平治水土而地成天地之不齊全賴人力以補救蓋可考古而知是故地結來十分大者百有十不足苟幾法以治之將為廢物矣

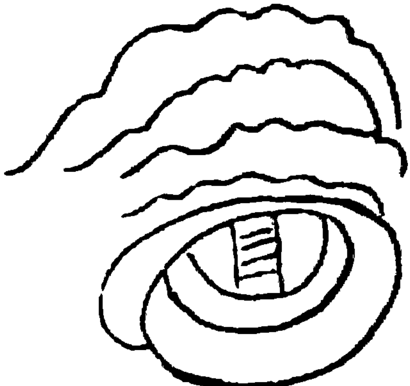
屋火剪土須



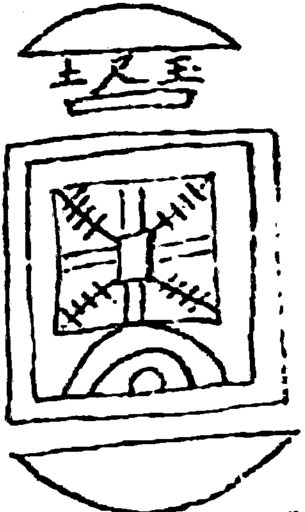
屋精凝沼鑿



逐散歸元

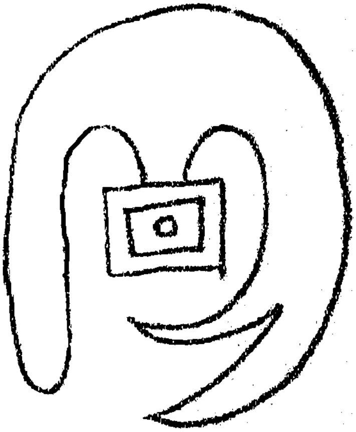


水帳處、有微圍四水交會、開井作五窩卦井深壹尺七寸、



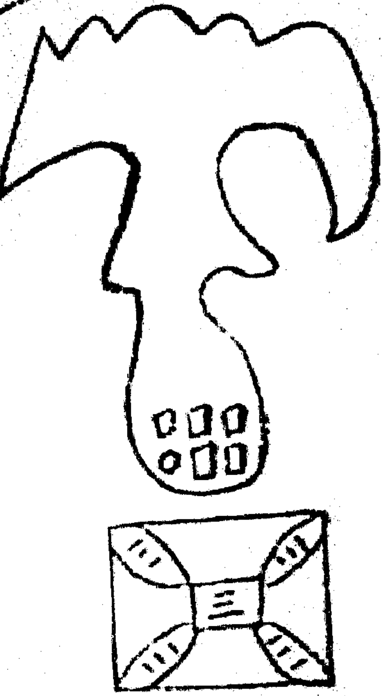
四山壓作蒸餅堆、上作玉尺土以蔽水、下作包唇以承氣、四圍開明溝、尺八寸、

吐火夾棺



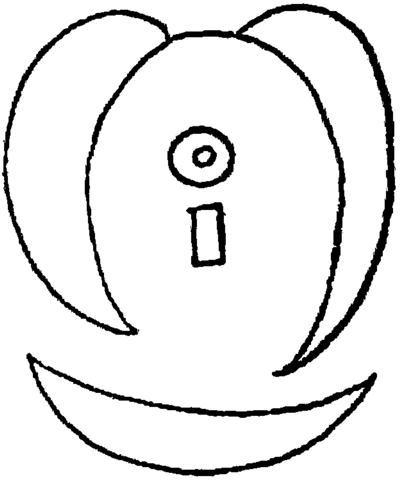
巨門吐火法、當火尖培土裝一坤卦、棺夾架兩邊、切莫破之、作土變金裝、

五井通氣塟



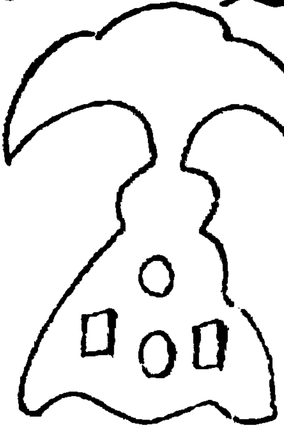
火土連生、宜緩處安穴、急服者、坡下作穴中、俯方井排坤卦架棺、員井排离卦通竅上作金堆、四圍明滿一尺八寸、

培土增氣塋



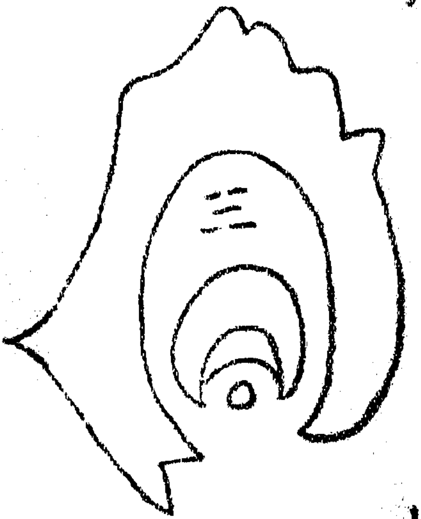
脉小氣微、左右夾身注當於微突處用土培大兩腋開濶、餘氣直長剪去為妙、頂腦安棺、

兩寔合壺塋



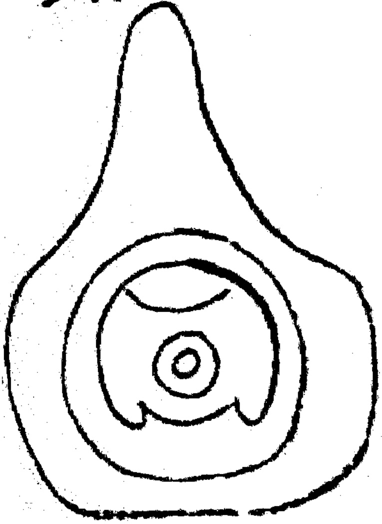
本星雄急中不可犯、連作一壺壙於中、上下作坎井通氣兩邊裝震井架棺吉、

廉貞擅武補虛臺



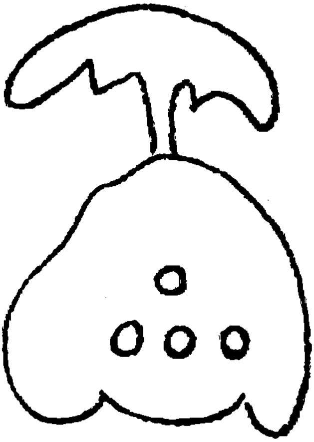
火盛壇虛、有坳開井、裝三坤卦、宜培四面開溝、屋作三坎卦、制火、然而還作土坪、前作金水城、土中培敵砂安塚火吉、

藏虛破鉗



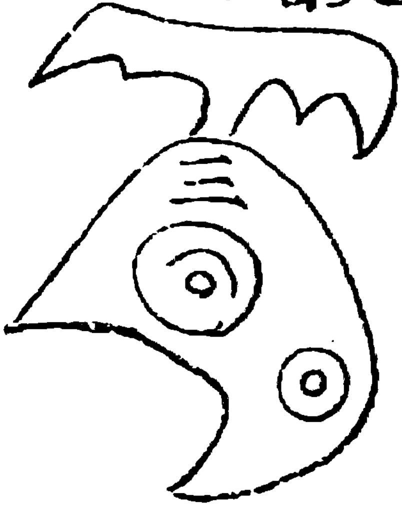
橫木高金覆度、取微塊作穴、淺開兩鉗、腦中培土、成珠、裝坤卦、深棺吉、

破鉗摟金



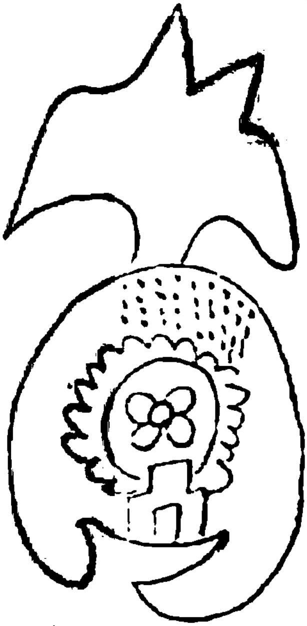
去石成穴、石多不可去、取土成穴厚
卦、塋法上裝三坤卦、以制頑惡、

瀉火留牙塋



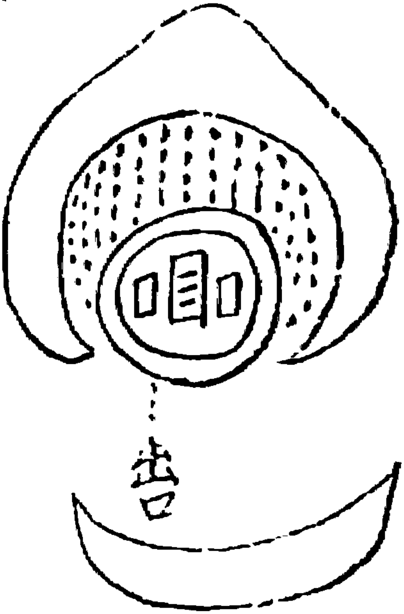
疊土作金界成穴、以撞法作离卦架棺、
邊作火牙收氣、若頑皮就角取穴作坤
卦架棺、培土成墳

架煞受虛法



山猛石脈雄硬火煞盛多法宜脫土
作穴上作离卦井一尺三寸下開井尺
八寸四角作坤承火通氣入中作方堆
邊溝三尺八寸

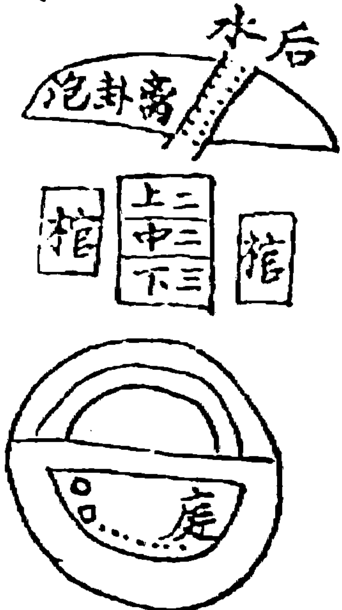
兩寔扶空法



高上下平脈從兩弦入穴后水豬注
法當作三井中用三折庭導后水
出口兩邊架寔棺吉

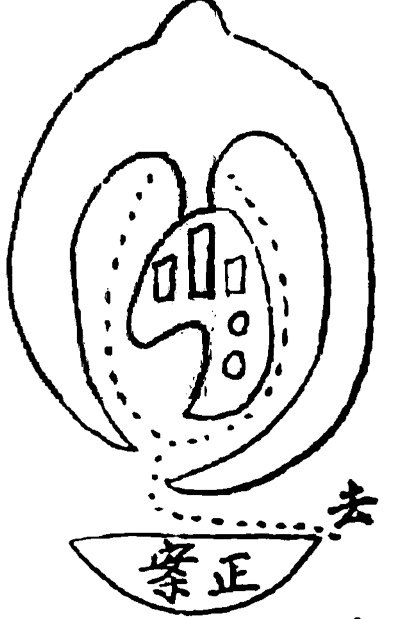
一折庭式

口訣開三折水庭法、此亦千金不賣之良法也、慎勿輕傳腮、上作离卦泡、兩邊開井架棺、中開通道三級、使後煞水通出坟前庭中、



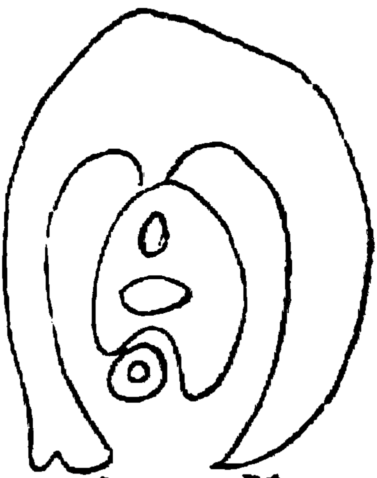
脉從兩絃、后水瀦注中開方井作庭三級、內開似通道樣、上下坦砸承折出口落墓前之庭、

避鋭移生



身頑秀活，以挨生氣，處卦架棺，
孤虛造坎卦取土處之坎，王祭祀正
案有情，期年可發

脱硬納生



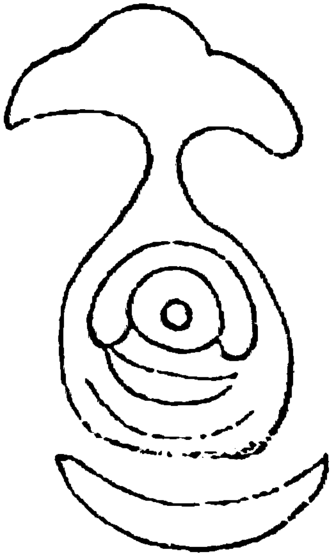
龍雄直串，孤陰中正，作虛壙，以全祭祀
坡下微坦，開半月池，納水，裝坎卦
納生架棺，淺葬小作，水堆火發

平洋逐散五井塋



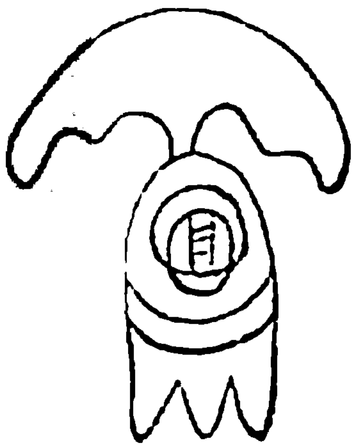
水帳低處有微圈、四水交合開井五、中井安寔棺作五窩卦架棺、深一尺七寸、四山壓、用石架起培作大堆平岡穴、不散濶着不用虛壙、

疊唇破鉗



高木頑皮、取微塊作穴、開兩鉗、作明溝、裝坤卦、深塋外虛者、疊唇三二尺亦可、

開弧取水



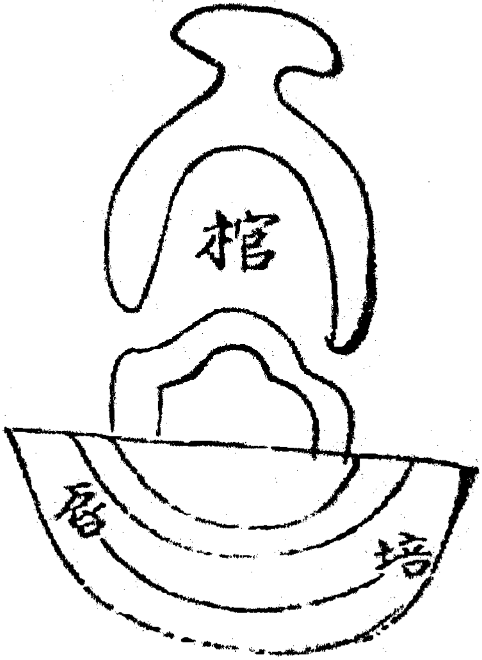
山美穴頑，開溝取平作穴，前作
土牛啓截去土火，作金堆大發

鷄系從壟
斷連連



絲連取窩薄填裝坎作穴，明
溝旁注天祿自然

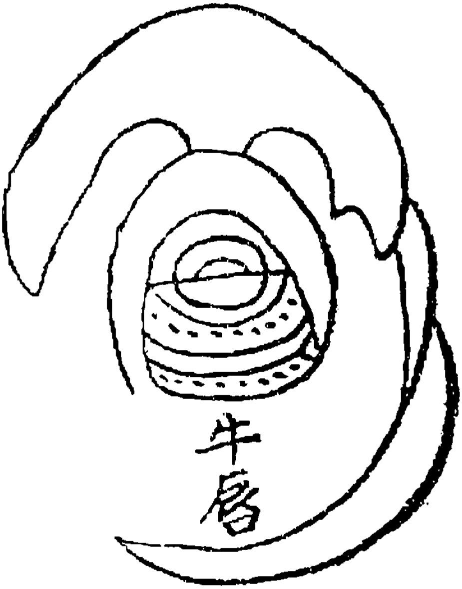
基車式



唇下築土成穴、



塟法經云、臨穴壁立、宜作基車、又云、
壁立、可粘倚、可知塟壁立、不離粘倚、
二法、並壁之有唇者、有無唇者、有唇
者、就唇取裁、無唇者、大疊土唇、上作基
車、清用兩腋、加作高領、



牛启

摘錄壅經云、入氣不清、分界不現。法當畫作人字界。以畫清頭面。唇氣欠缺、合氣不明。法當疊培土牛唇、以鑿開喉。又云、穴情散漫、左右可作旗鼓亭。星体漂浮。龍虎可設梅花堆。要不合趨全避缺、增高盖下、迎官就祿。此十二個字。學者細心体究。學問自有進境。圖難盡記。惟在心悟。

奇壅法論

星体端方。分合明白。証應齊全。老實之穴。毋待高眼、兩後知也。壅經曰、天脈人不成。人脈天不固。有等不明開窩鑽脈息齊全。用土破金取水壅。或水分八字生出之。山面頭用力打開面

昌。日從情塋。有龍及氣、氣鍾、砂水齊集、下。法清泉乳泉涎唇是石。日蓄氣塋。有穿江海、起峯蠆、取不見海處。日逃陽塋。有前堂無情、回身就脉作穴。日、哺乳塋。有山谷深藏、独一處見外來朝穴対此處。日脫陰塋。外有丁字塋。八字塋。脫殼塋。啣挙塋。把傘倒插塋。總不外山水有情。砂案向背。大小相稱。而已。他如変法。則有礱糠塋。草鞋塋。疊碰塋。鋪炭塋。此又奇中愈奇。補天地不足。誠為旋乾轉坤之手也。

谷隱子誌

礱糠塋

有等大地來龍雄猛到穴砂案迫壓氣又浮露淺埋不得其宜。若不善為之。凶禍立見矣即有明師施得其道。而二房一定有滅絕之禍。〔要訣〕當浮開金井其壙用磐塼填好。將棺架于磐塼之上。此救二房之妙法谷隱子先生壓無錫蔡姓祖坟用此法

草鞋壓

有等美地。到頭粗頑飽脹。外煞既重。而內煞又甚。〔要訣〕壙內四圍大開逐煞清穴場壯旺。大者其溝可容人生卧中作業墩。用草鞋二百双鋪寔安棺。自然氣通煞出救房分

之法○畧與龍槨壂相同○只是葬化○其棺自然歸落壙底○

疊磘壂

有等脉息氣脈之地○壙內宜空、而不宜塞○其棺又宜結于井中、欲立石患于挪塞○其法用磘疊于井下、然后放棺于上○封磘成坟○美地成矣○

寔炭壂

有等大地○龍勢乃多于深泥水澤之中○要(安)棺處皆是泥水○法當水去于淨○用炭橫鋪直其蓋○取客土培成坟○壂下水能乾着○乃是真穴○或壂平洋穴○井下致松栢木○然後用炭

架槍義同。

竅法

【要訣】煞逢空則化。竅法總論。竅法即古所謂通法也。刘青田先生又謂之闢法。古書云、竅法不明葬地不靈。大凡龍直硬粗蠢雍腫雄急之地。法当于龍身上、鑿多空井以出煞。或埋磁器以制之。到穴來、或加閑空墻。皆竅法之妙用也。法詳本集。學理者猶當急講。

谷雲子
谷隱子　仝校

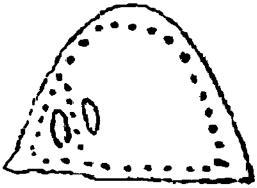
築墩制煞法

小天火



如地脉様、送水無隔水砂、势直冲者設此墩于唇下以對來水、内安卦依制水煞法、

玉罄台



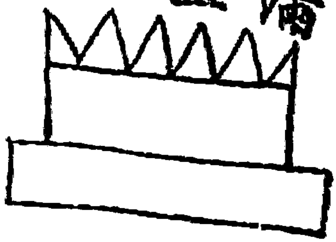
金帶台

臺高九丈、角出二丈、後坪大二丈七尺、



小天火
長曲十丈
大池尺分
高六尺分
冲天朱
石石石石
隱馬堆
五星堆
制風煞
路煞
魚頭堆
藏車堆

滿盆火



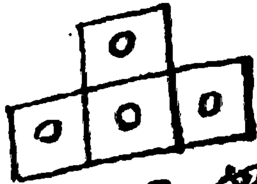
大一丈深入四尺八寸、高九尺六寸、或大三尺
脚、高三尺二寸、
能制風煞水煞橋煞地土高下、審宜活用、
不拘尺寸、

樸頭土



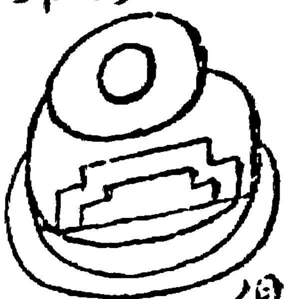
能制煞受氣、內虛亦能出風收水、審宜活
用、尺寸不拘、若山急中用虛、山腦中用寔、

冲天土



衆土之宗，通用制煞，尺寸不拘、

香炉堆

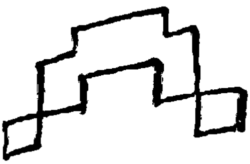


俱可作于正面、制砂案堂惡者妙。

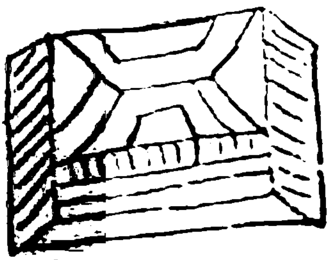
鵝眉堆



車輦堆



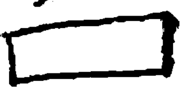
津天土



受空土



玉尺土



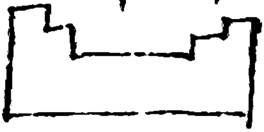
輔弼土



一封書

疊土台

斗章土



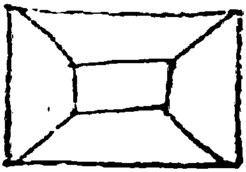


仰斗齊天



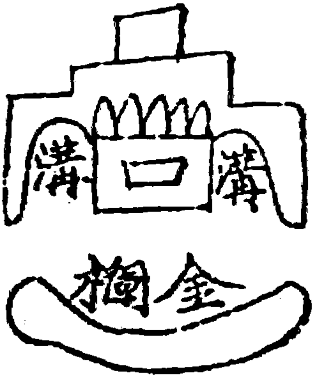
兩木夾土之作
專制砂水走竄

玉印堆



大三尺六寸
高二尺八寸

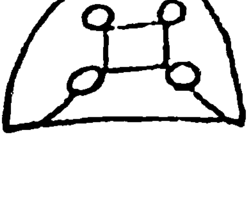
御座土



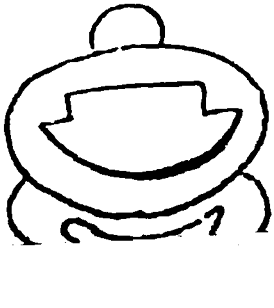
三台土



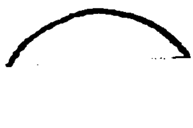
堆土



琼頭土



半月枕雲



甲子土



甲子土能制風煞、功極大大、一丈二尺闊入八尺六寸、高二尺六寸、中空九尺五寸、用石子掌心大、排渾天甲子土、上用大石畫卦頭下用硍砯調好、寫渾天甲子、

渾天甲子

乾金甲子外壬午〇

艮土丙辰外丙戌〇

巽木辛丑外辛未〇

坤土乙未加癸丑〇

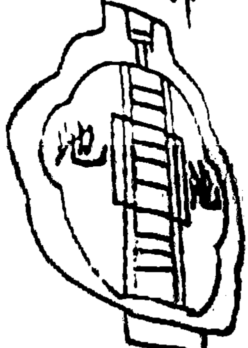
坎水戊寅外戊申〇

震木庚子庚午臨〇

离火己卯己酉親〇

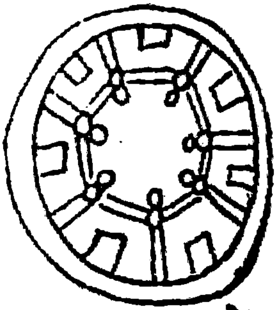
兑金丁巳丁亥尋〇

泮池式

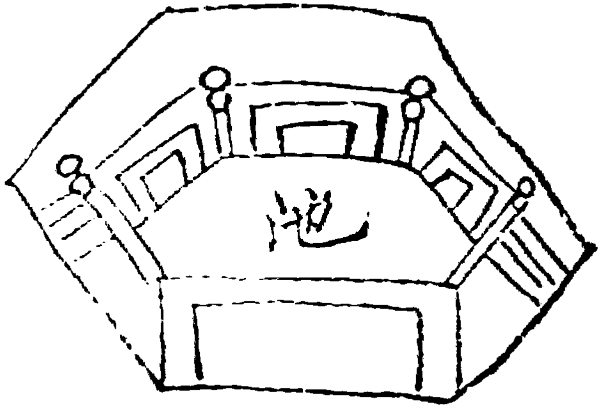


中造一橋
兩邊合一
池

方圓俱可



中用滌沼
八面欄干、



文廟書院當用、民家祠宇書齋
凉亭中敢用者、必官宦家、

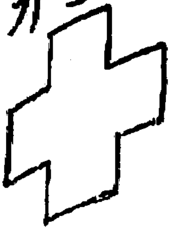
六角井



闔闢井



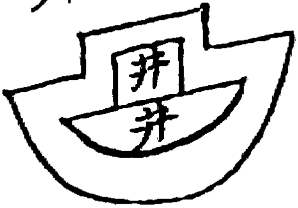
十字井



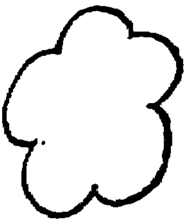
八卦井



御座井

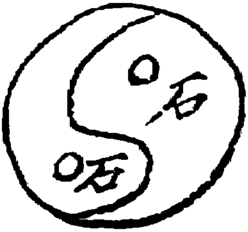


五雷井

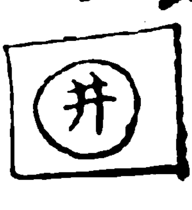


陰地亦有用以蓄氣掩煞者

太極井



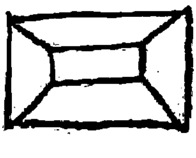
方天土井



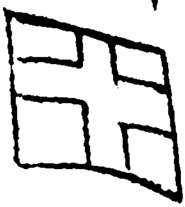
半月池



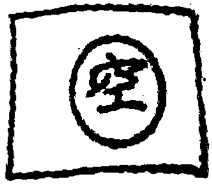
一封書

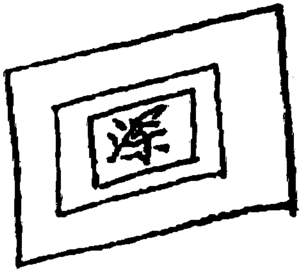


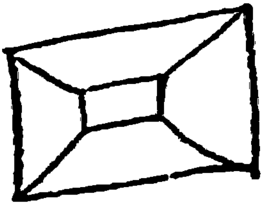
土字十

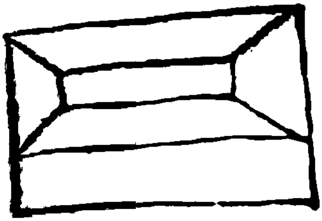


土天方





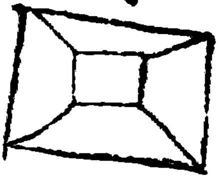




以上諸式○皆可作砂案之用○堂局深陷○案惡者○築案于穴前○尺寸不拘○自能制煞迎祥○惟架煞受空○一堆專制風煞之用○空內裝卦○用正五行法○同制風煞篇○

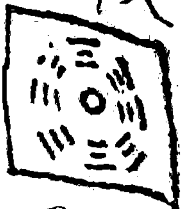
庭式諸圖

一卦書

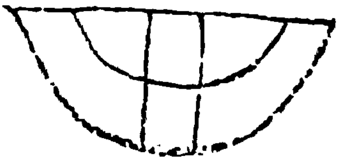


能制水泛之山惡、

八卦庭

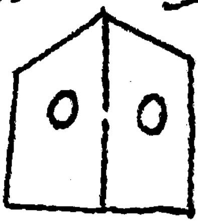


可制風台水煞坑煞、以本山卦為主、山之可用



消子午煞、生何大方小、依正層為度、外作大蛾眉用石砌、內作小蛾眉、低三寸、中作通道、火五尺、高庭五寸、對中直入日東山、

鉼鐽庭



制文曲煞、另作一庭、開一條路透上能隨氣

道氣庭

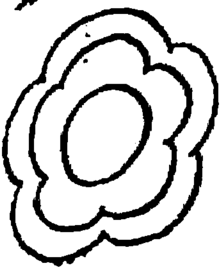


穴星壅塞、皺脫張
煞中安三折咨、

漲天水泡庭

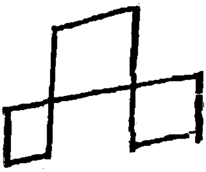


梅花庭



孛月連書庭

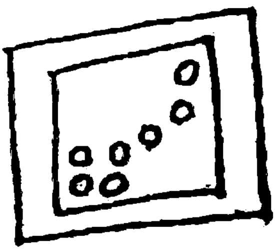




浮陽庭

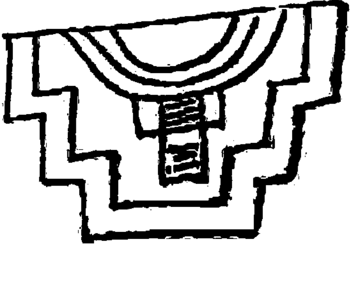


北斗七星庭



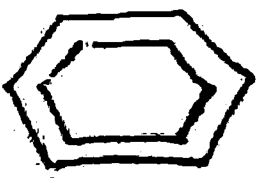


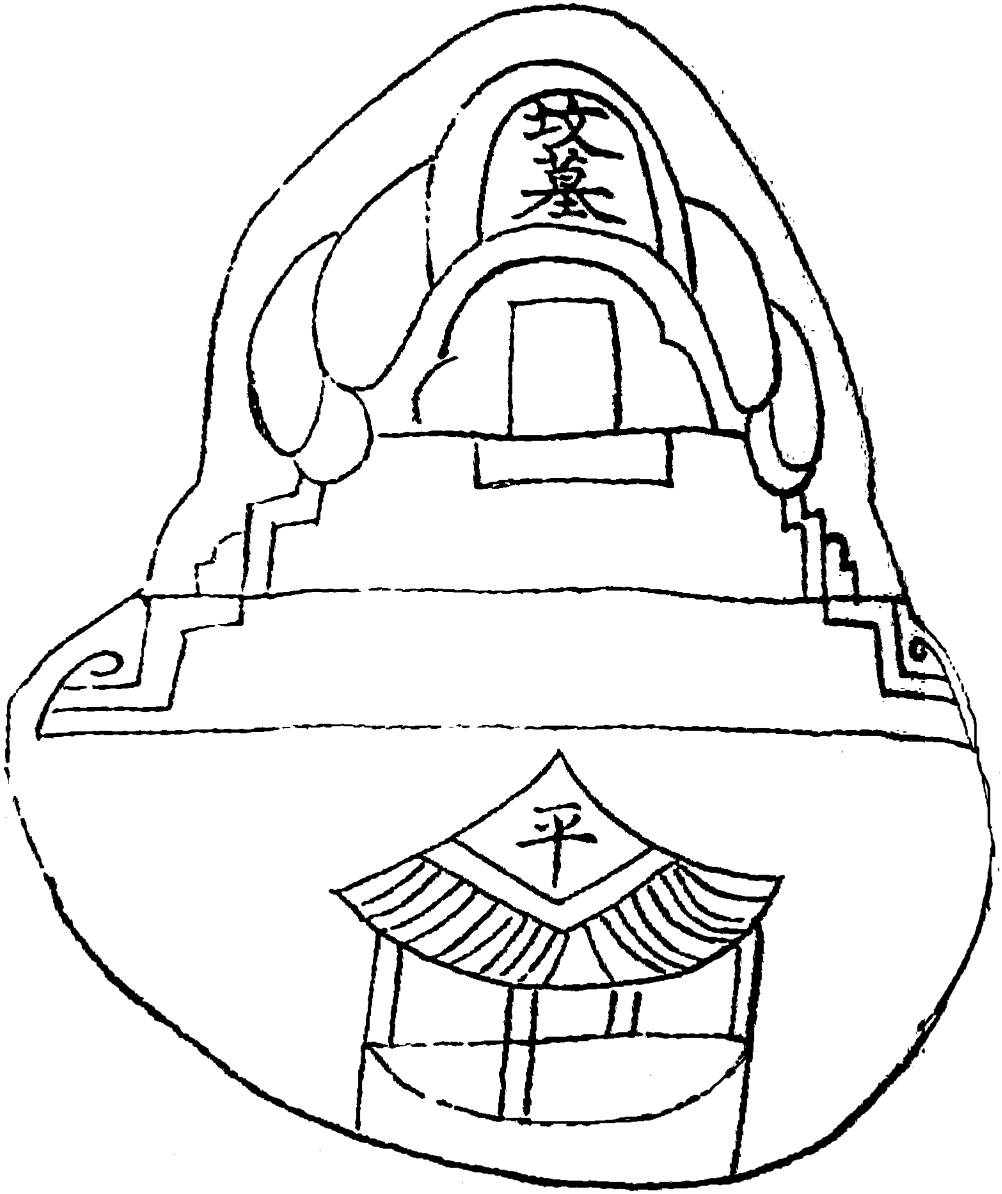
浮陽庭



浮陽庭







坟墓
平

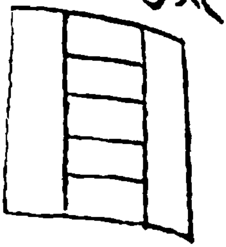
傾瀉玲庭式



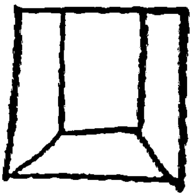
講堂法至玲、庭傾出傾入二法、至矣、尽矣、此亦千金不賣之手、法慎勿輕傳、

階式圖

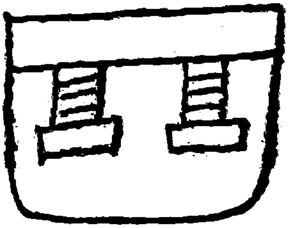
太子救車階



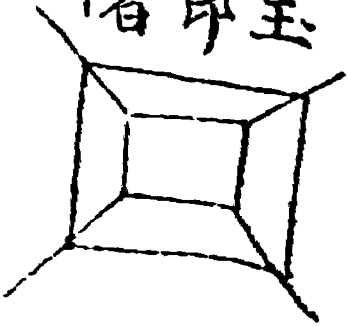
漏領堦



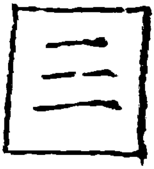
護駕階



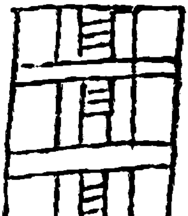
玉印階



離卦階



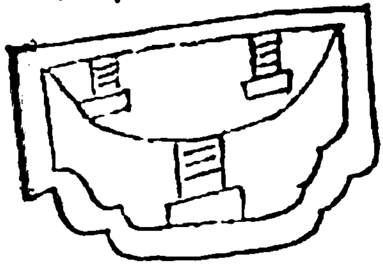
三折堦



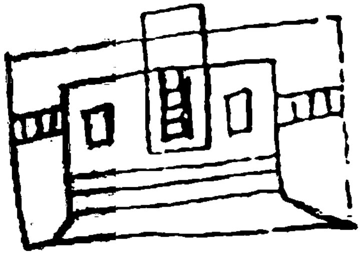
交會堦



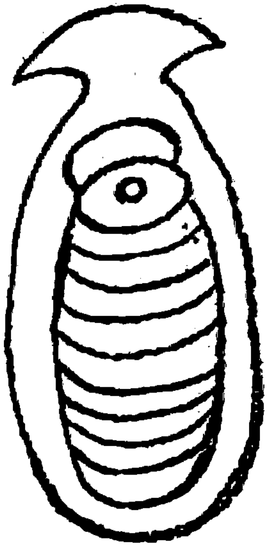
叩拜階



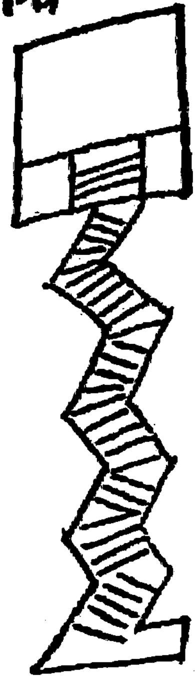
御輦階



伏土階



之玄階



諸界圖式

丫人字界



木星身聳頭勢不佳者宜作此界、

猪腰界



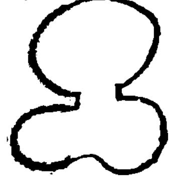
天財土可用横龍者亦宜、

金魚界

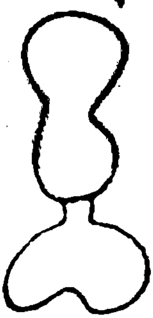


頑土築角者、宜用此界、

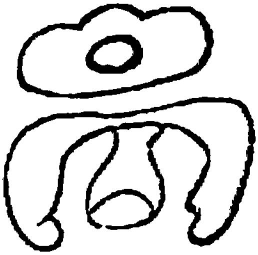
工字界



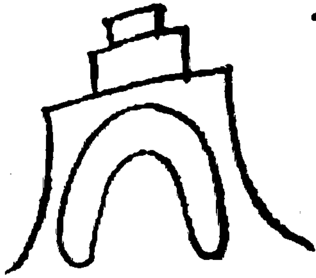
累珠界



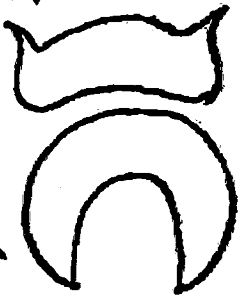
浮圖界



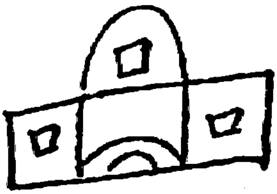
連圭疊金界



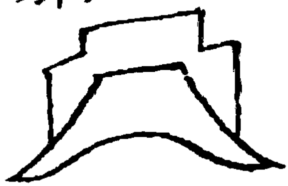
麒麟界



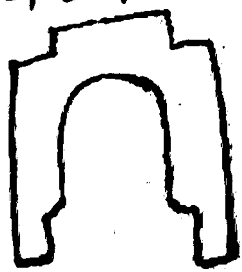
品字界



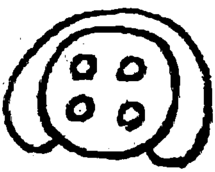
金冠界



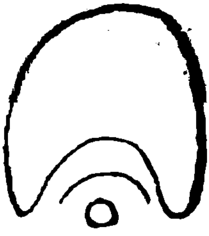
玉屏界



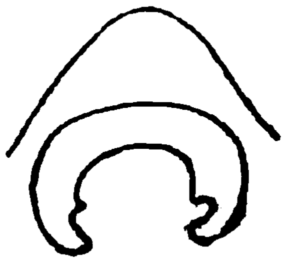
蠏眼界



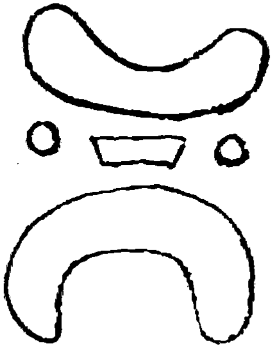
覆鐘界



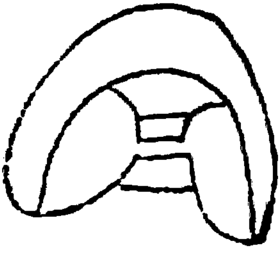
浮陽界



玉几界



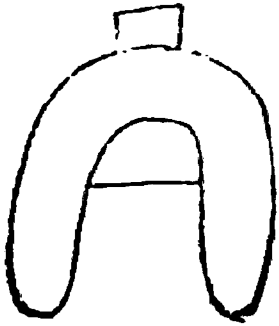
伏車土界



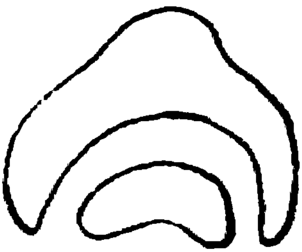
牛天木界



隱馬界



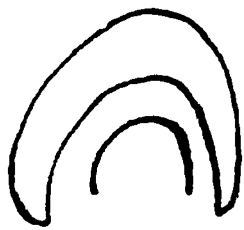
三台界



王字界



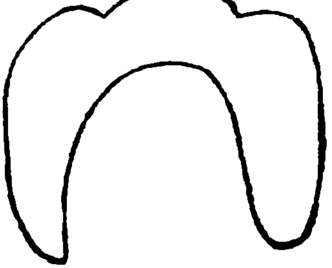
金環界



五腦笑容界



席帽界



含珠界



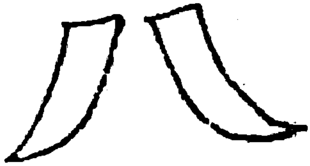
含乳界



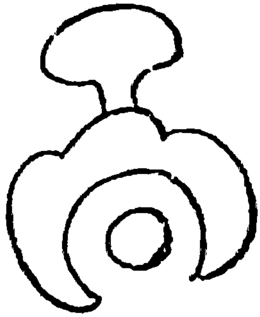
楓葉界



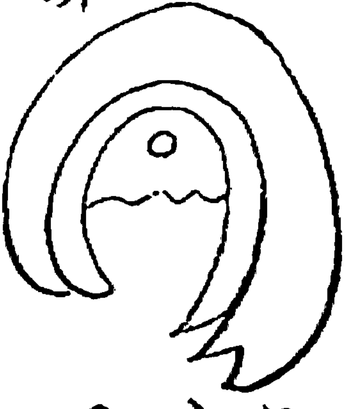
分刃界



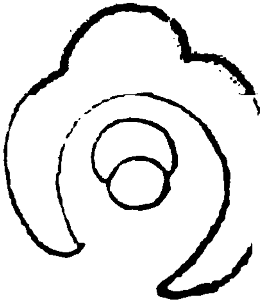
圍珠界



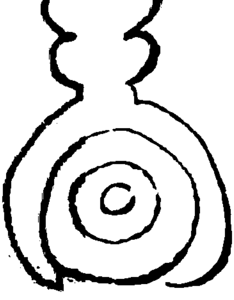
水引界



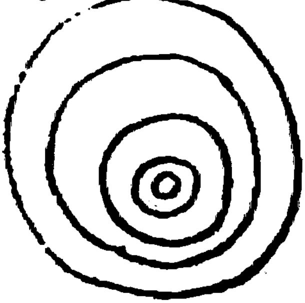
啣珠界



渾輪界



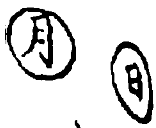
包珠界



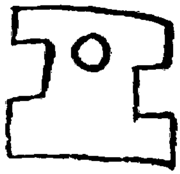
井池諸式

此制数道乎氣專制四山高壓設兩旁書院中作天井之中用石板蓋密

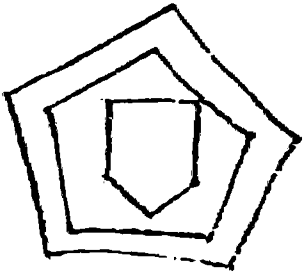
日月池



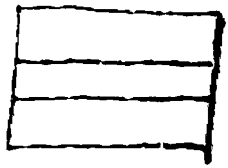
天財溝



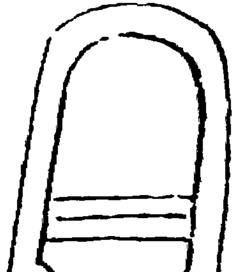
麒麟池



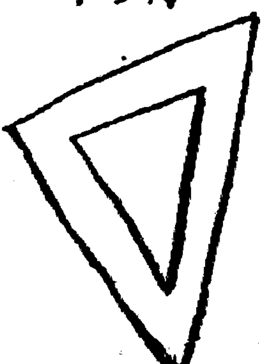
貪狼溝



鳳凰池

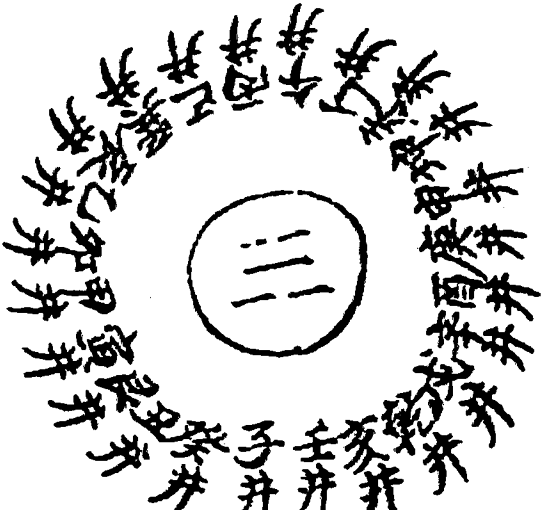


三角井

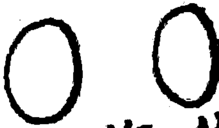


制叔曜

坎卦井



双華池

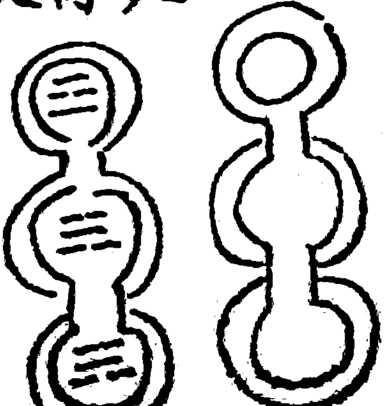


作兩邊書院
作納氣之用

員金池



坎離交會

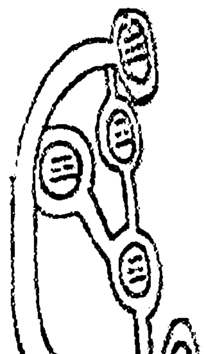


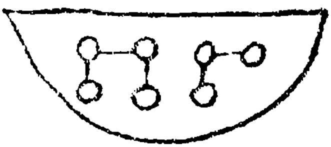
半月池

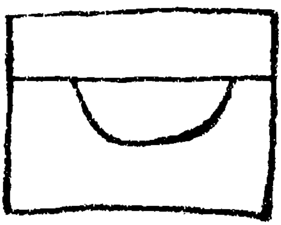


擅武池









截餘井



餘氣直長者宜用此、

五雷井

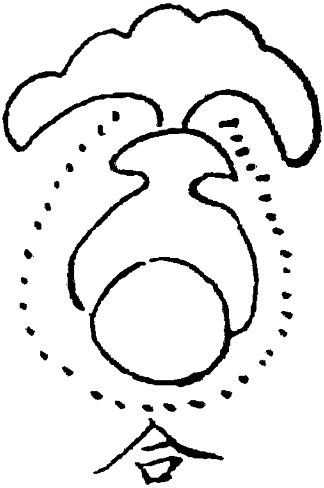
□□□□□

亦截氣之用

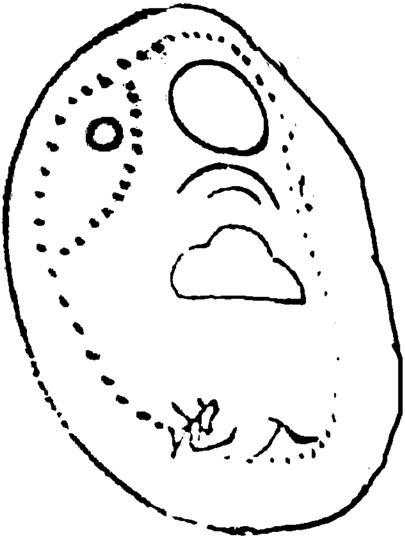
三口
台口
井口

此餘氣三條、
各鑿一井吉、

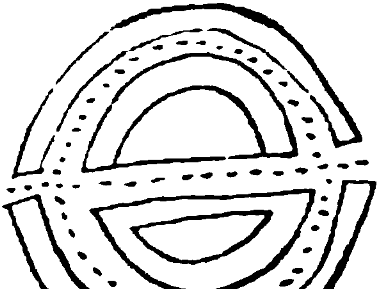
小陽明溝

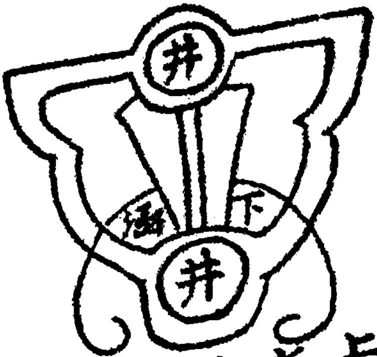


蓋雲溝

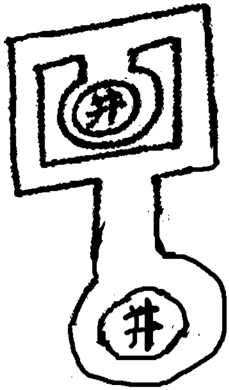


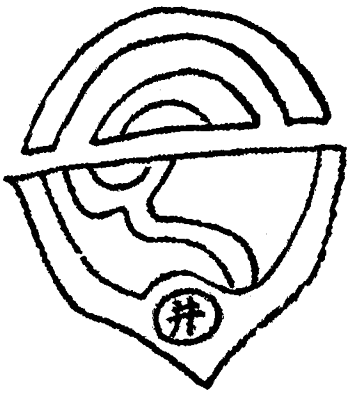
蟠龍溝

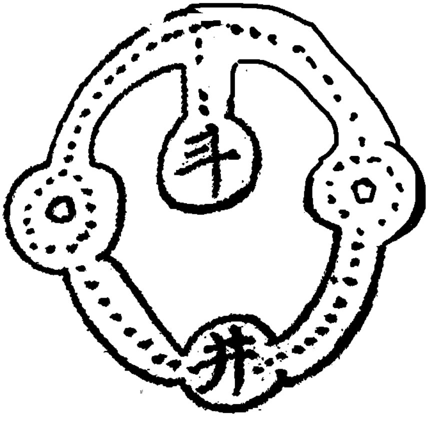


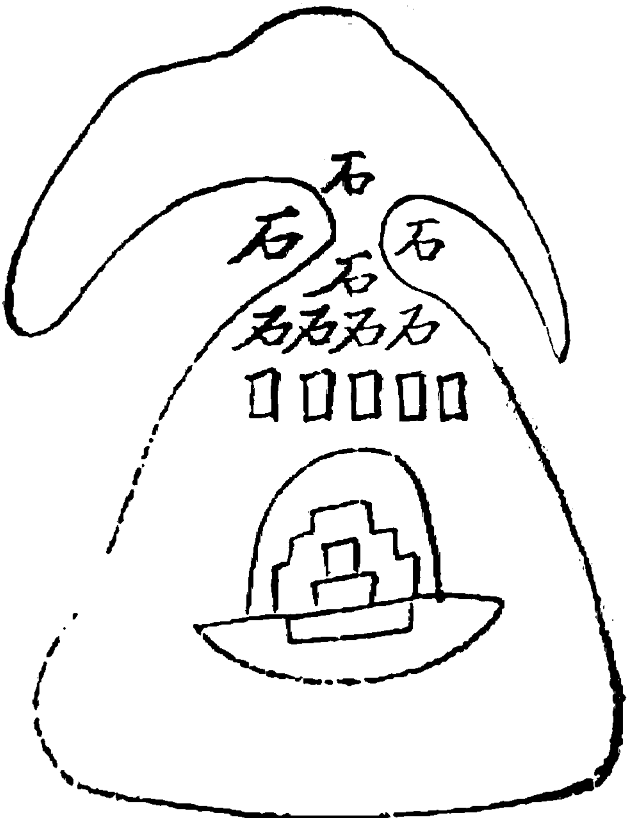


上面之溝、使水落井、下面之涵導水出口。









石法

星体峻岩、臨穴處梗塞不化、要訣、當作空壙三五以洩其氣、直舘安于下、神法也

我友松雲汪君塋無錫張司馬祖地。名猛虎起墻。因龍雄急。其山色黑惡。前又山案迫壓。水小山多。又患乾燥。要訣、法于龍上埋甕八個。腦上埋四個。穴上四圍大開明溝。左右用灰壙灰棺四。塟後科甲蟬聯。人丁晁盛。

蓬飛氏誌

碑有坐入拜出說

坟碑者如人之門户也。門户高低得宜。人之出入。必由于斯。招祥納福。關係非輕。然而送水順水局有不同。朝空朝滿山有不一。他如山高水低。水高穴低。穴此中变化多端。非筆能尽。結聚其晷。神而明之。要在此作者之巧。送水之局、勢患撥面而脹。此碑貴於陽受坐入為宜。（坐入即冊碑之謂也）坟面用石和炭。（碑面宜坐三分）順水之局、勢患斜飛而走。此碑貴於陽陰。拜出為宜。

收山出煞訣

行溝注氣說

竅思溝有九曲。蘆花竹節之稱也。有鳳凰麒麟之名。勢旺氣脹。溝順行、以出煞。勢弱氣洩。溝逆行以迎祥。脈緩氣脹。溝蓄藏、以補元脈。急氣傾。溝盈回、以垷流。有煞來、溝指此以主病。有煞旺、溝蓄此以消。之溝行則氣注。此非特言穴外之溝也。氣有生氣、旺氣、煞氣、行氣、止氣。苟注之不得其法。則氣不與棺相屬。造物安見有权。不然、吉氣入棺。而煞氣亦並趨入塚。則塋下雖見發福。而禍亦施踵矣。是則行溝注氣之法。寔即收山出煞之奇功也。煞有在外在裏之別

行之法【要訣】在墓及者如陰脹峻急壅腫之山。此煞之在墓者、法當于穴內開注氣溝、逐煞溝。俾吉氣入棺。煞氣徐徐化出。煞之重者、或築虛壙鑿池井以出煞。自見煞化權生。免後自然有福無禍矣。煞之在外者、如峻岩色惡硬面多石之地。此煞之衣著於外者。法當于穴塲作蟠龍溝、大明溝、與蓋雲溝、使煞氣隨溝而化。煞之甚者、或加開空井、埋磁器盛水以洩之。依法謂救。卜後自然有吉無凶矣。

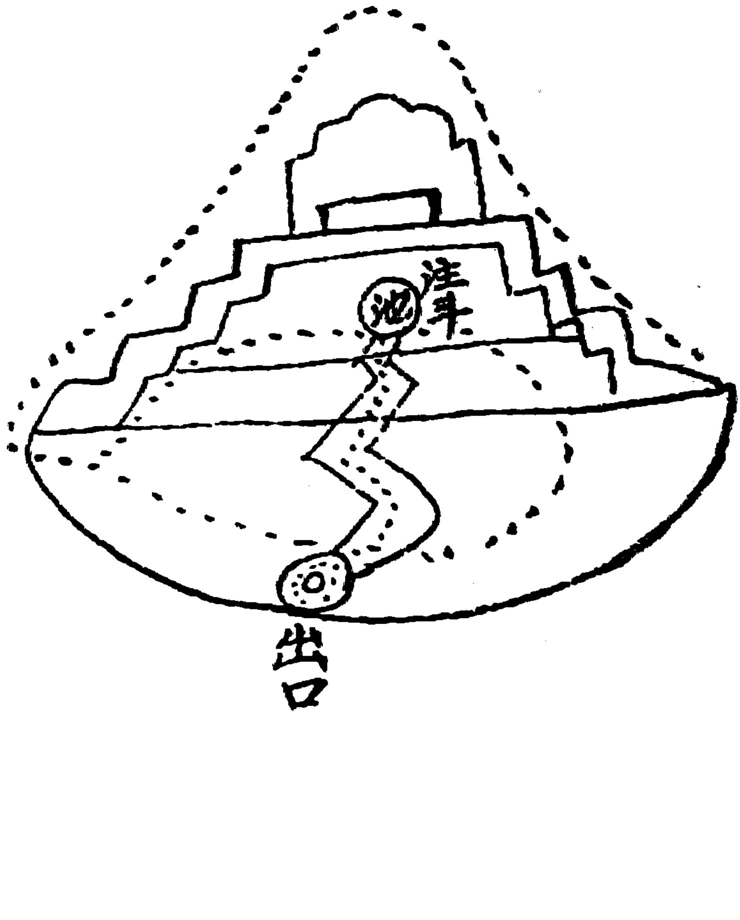
金魚唱水訣

此千金不賣之訣也○先師蓬順水元辰走竄○或穴高堂溽○目角流針○等地古法、惟築欄干、深垅池而已○徐用搓法之外別無地能我師張公、蓬隆川沈氏祖地○蓬下發百萬○金魚唱水一法○誠其騐也○

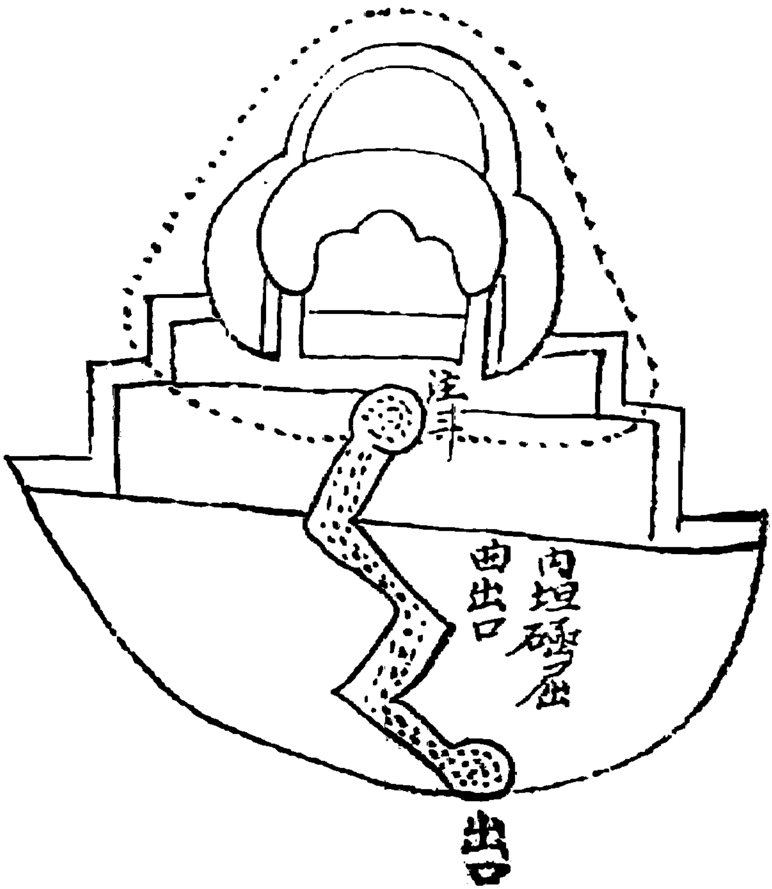
金魚唱水一法○先古從無此法○我師独出神奇○凡遇水辰走竄之穴○則諄〻以唱水一法為最○有順唱倒唱二法○順唱者、將穴中合腮之水收入穴内○前庭或中外庭○中作一水斗○碑水、由水斗而落○然後下面坦磁、順勢導水歸

壹若吉。出。此為順嗌良法。倒陷者、將兩股合腮
之水汷汷入穴前之庭。不論中庭內庭。只欲由外送流而入。法宇
穴前作三庭。外庭欲高中庭。中庭欲高內庭。內庭作一津。
使水由外庭倒流而進、入一注斗。注斗內下面、另坦磁甎與
流出徐徐而進。通達于外庭。然又二法、有外〻由庭擇吉
而放出口者、有水流至外庭。有可倒注。庭使水差歸
一注。庭內而不用放出口者。細心究研究自明。

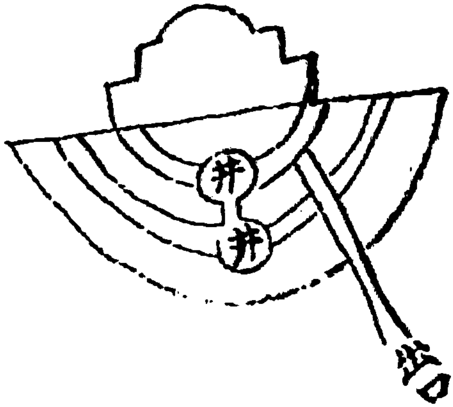
法水喑倒

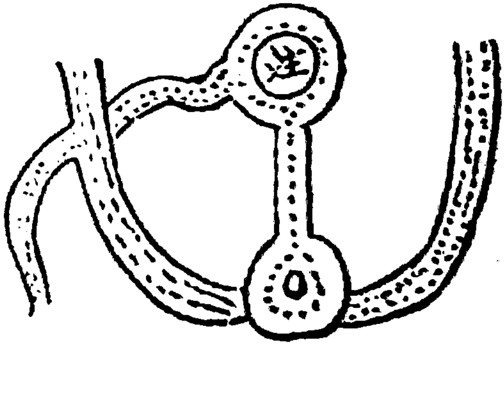


順啗水法

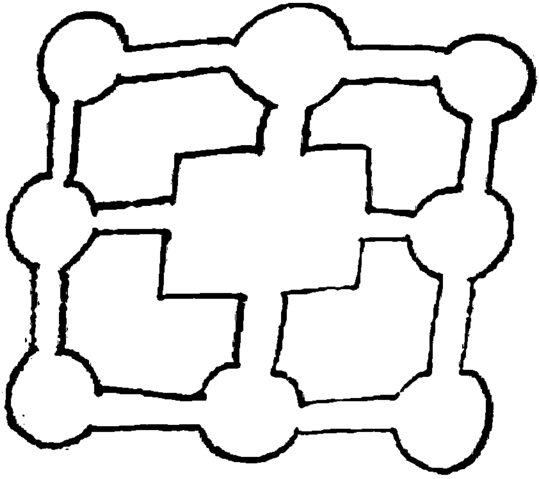


金魚啗水



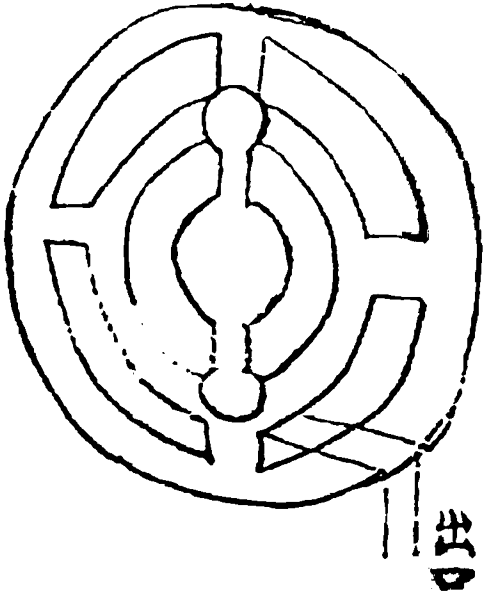


注氣溝



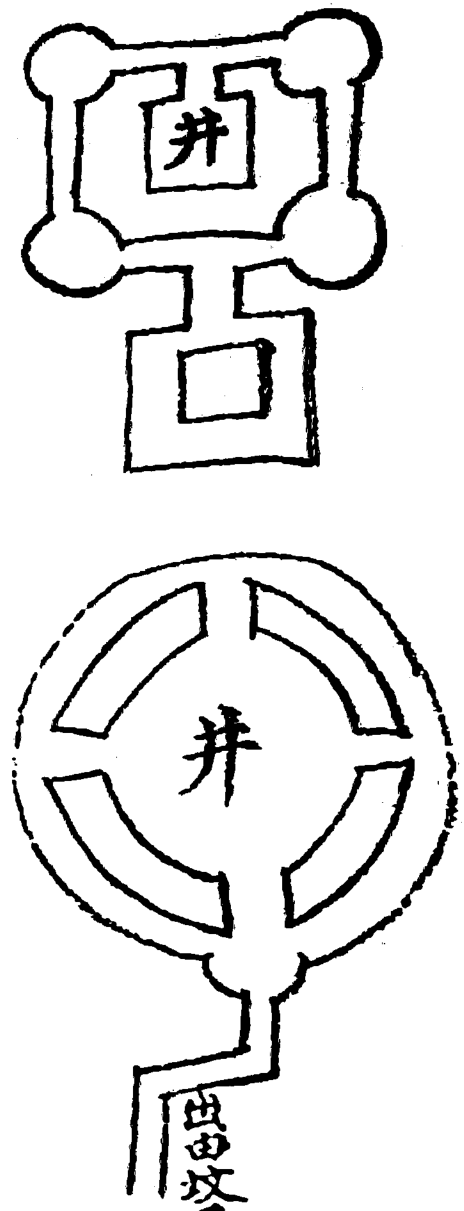
依式作好、架棺於上、

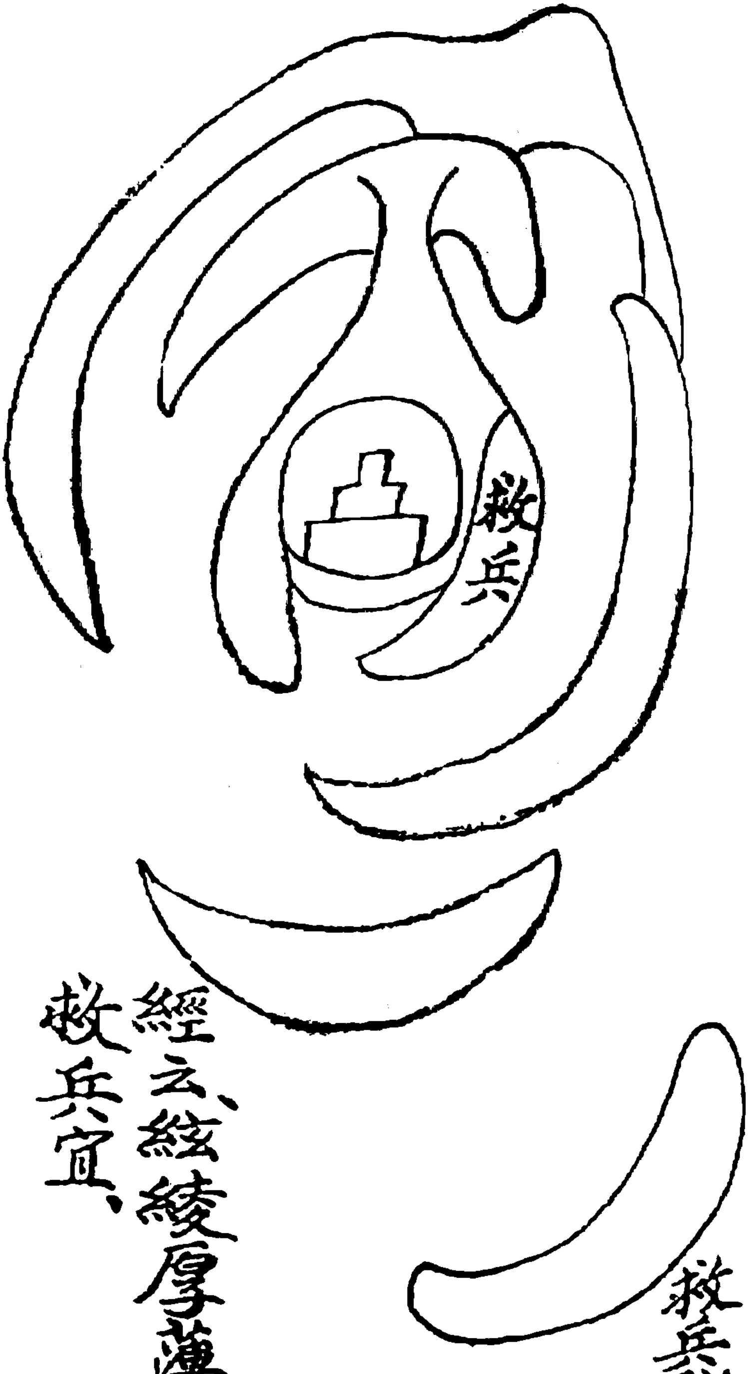
洩煞溝



上鋪平、注氣洩煞二法、架棺義同、

溝敎洩





救兵局式

經云、絃綾厚薄救兵宜、



培胎星以救助腦神、

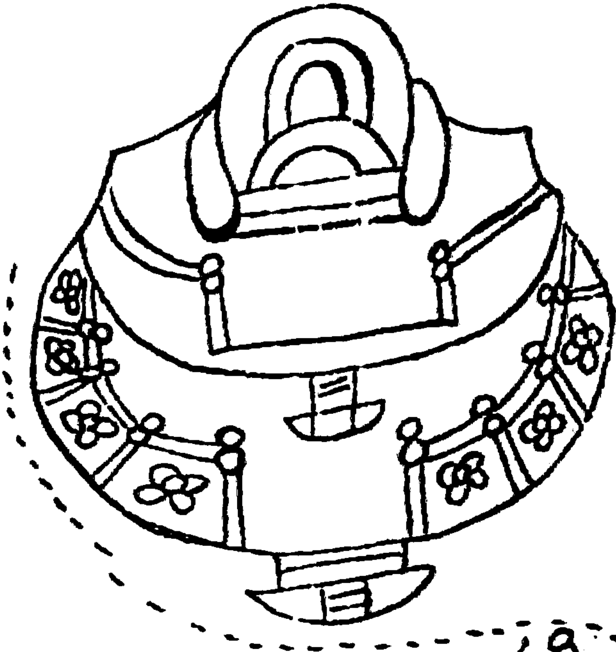


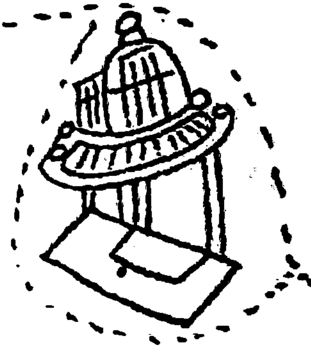
坑煞射脅

左右坑煞射穴、高下欲避不得、要法于左右、另作空壙空棺、々內或精炭或實砂以制之、法詳下卷、

佈用連環交圍式

外築欄杆以挑之

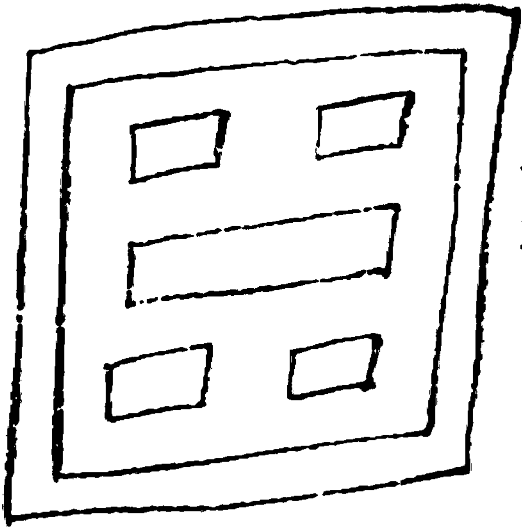




高臺塞水法

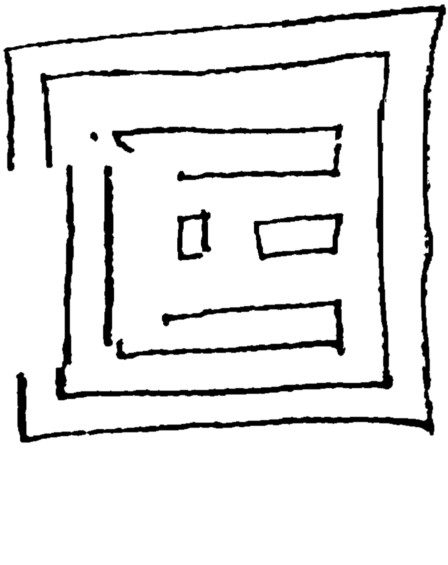
水口斜飛或城門空曠作星堆仍不能閉注法當作一高臺以塞去流水

溝氣注



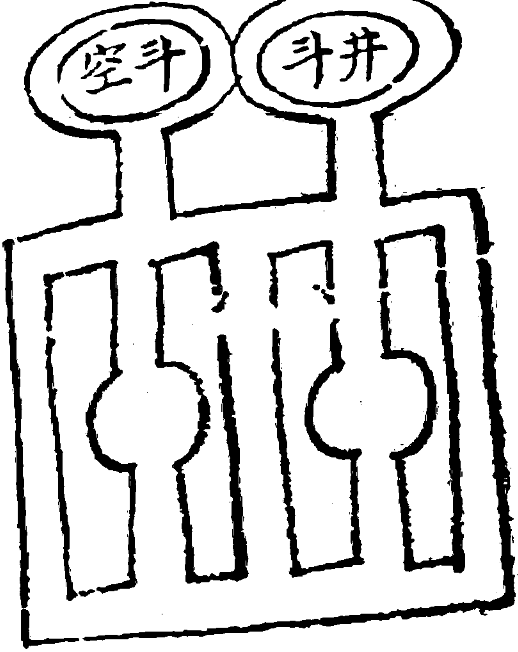
坎卦

溝氣注

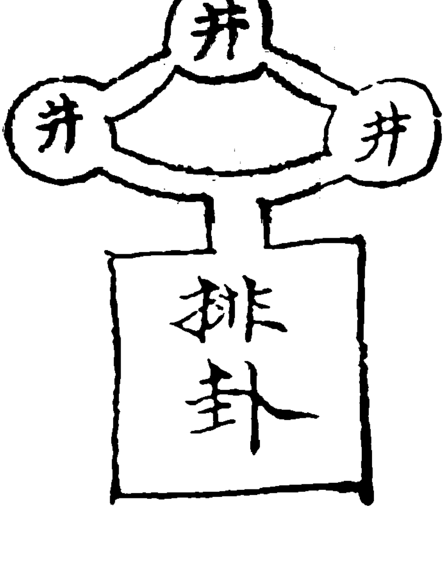


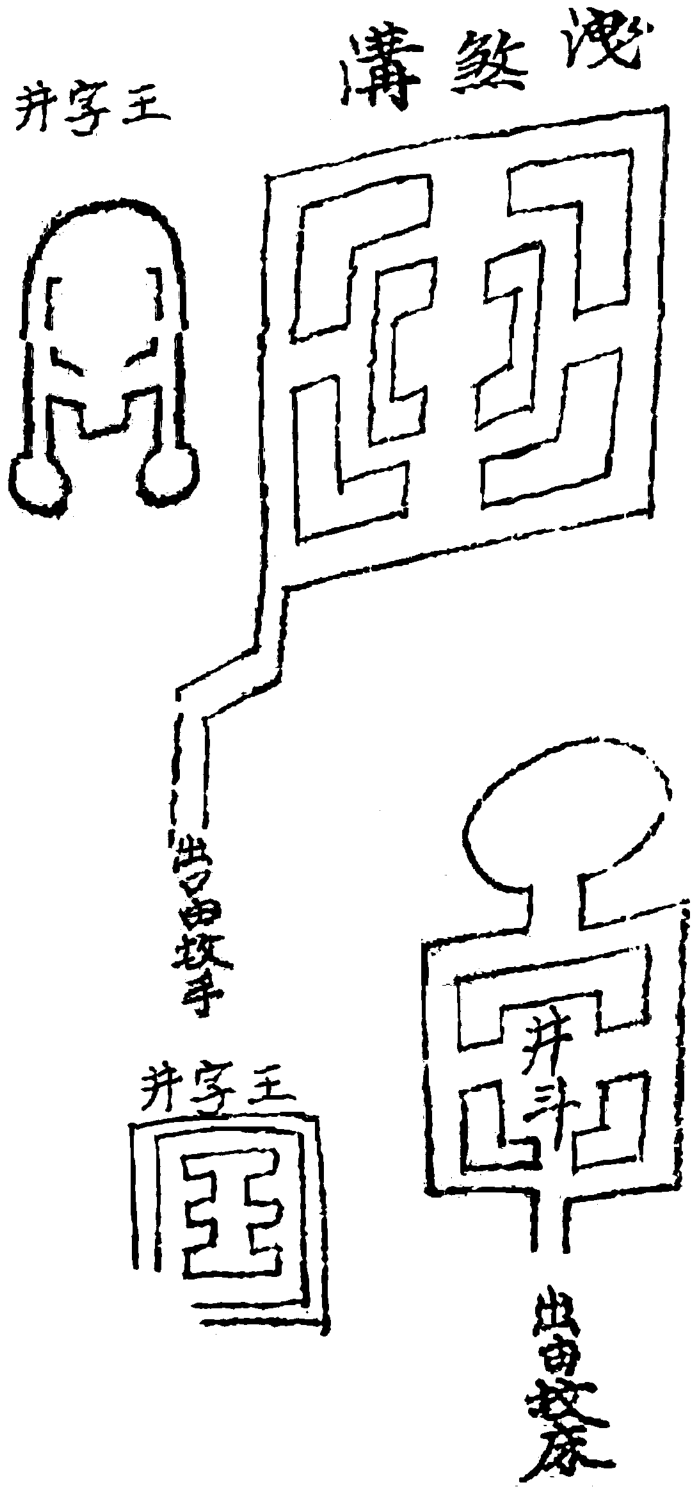
離卦

注氣溝壟双棺式



注氣溝




洩煞溝
井字王
出口由坎手
井字王
井斗
出由坎原